

Living Word of the Buddha

Ānāpānasati Sutta

THE DISCOURSE
ON THE MINDFULNESS OF
THE IN-AND-OUT-BREATHING
Majjhima Nikāya 118

Trilinear edition

Pali text, literal translation

&

Contemporary English

with notes

ed Piya Tan

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Ānāpāna,sati Sutta

The Discourse on the Mindfulness of the In-and-out-breathing

M 118/3:77-88

Translated and annotated by Piya Tan ©2003

1 The sutta

1.1 BACKGROUND. In the **Icchā,naṅgala Sutta** (S 54.11), breath meditation is declared to be “a noble dwelling, a divine dwelling, the Tathagata’s dwelling,”¹ because during the rains retreat, the Buddha “generally dwell in the concentration by mindfulness of breathing.”² The chief text of “the mindfulness of in-and-out breathing” (*ānāpāna,sati*) is of course **the Ānāpāna,sati Sutta** (the discourse on the mindfulness of the in-and-out-breathing) found in the Majjhima Nikāya (M 118/3:77-88). There are also four brief versions of the breath meditation (S 54.13-16) [1.2]. The Madhyama Āgama of the Sarvāstivāda does not have any such sutta, but there is an isolated text in the Chinese Madhyama Āgama.³

The Pāli Ānāpāna,sati Sutta is an exposition of the sixteen steps of breath meditation in four tetrads [§§15-22] and the relationship of tetrads to the four focusses of mindfulness [§§23-28], the seven awakening-factors [§§29-40] and spiritual liberation [§§41-43]. The sixteen steps are found as a separate set in the Sarvāstivāda Madhyama and Saṃyukta.⁴

The inspiring sutta prologue takes up about a quarter of the unabridged sutta. The Buddha has just completed the three-month rains retreat with various prominent elder monks who have been exhorting and instructing new monks (§§1-4). He then announces that he is staying on for another month, encouraging the monks to put all the more effort in their training. [§1-4]

On hearing of the Buddha’s presence, the monks from the surrounding countryside flock to meet him [§§5-7]. The Buddha declares that the spiritual community is filled with accomplished disciples [§§8-12]. Even those who are not yet awakened are engaged in various spiritual exercises beginning with the focusses of mindfulness [§§13-14]. This bulk of the sutta records the teaching given on the final night of the four-month retreat.

The main theme of this sutta is the attainment of “successive stages of excellence” (*uḷāraṃ pubbenāparaṃ viśesam*), that is, the four stages of Sainthood. The Buddha begins by declaring that breath meditation brings to perfection the four focusses of mindfulness, and finally singling it out for special mention. [§15]

1.2 RELATED SUTTAS. The Ānāpāna,sati Sutta (M 118) should be studied with **the Ānāpāna Saṃyutta** (S 54),⁵ the most important of which **the (Ānāpāna,sati) Ānanda Sutta 1** (S 54.13), the substance of which is repeated in S 54.14-16, that is, four other versions of the mindfulness of breathing (*ānāpāna,sati*), differing only in their respective settings:

- | | |
|--|---------------------------------------|
| (Ānāpāna,sati) Ānanda Sutta 1 (S 54.13/5:328-333) | Ānanda asks a question (at Sāvattihī) |
| (Ānāpāna,sati) Ānanda Sutta 2 (S 54.14/5:333-335) | Unprompted, to Ānanda (at Sāvattihī?) |
| (Ānāpāna,sati) Bhikkhū Sutta 1 (S 54.15/5:335 f) | Monks ask a question (at Sāvattihī?) |

¹ *Ariya,vihāra, brahma,vihāra, Tathāgata,vihāra.*

² S 54.11/5:325 f.

³ Thich Minh Chau says that this is the “Chi-h-ching” (1991:347). “These miscellaneous discourses, found added to the major collections, consist of alternative translations and sometimes texts not found in the major Āgamas. Their doctrinal affiliations are usually unknown and they have been even less studied than the major collections.” (Sujato 2004:237 n359). See also Sujato 2004:145-147.

⁴ Rod Bucknell, in his “Pāli-Chinese Sutras Correspondences” (2004) lists T97.1:919 and SĀ 810 = T2.208 as “partial or doubtful cognates of the Pāli version.

⁵ See Bodhi’s intro: S:B 1516 f.

(Ānāpāna,sati) Bhikkhū Sutta 2 (S 54.16/5:336-340) Unprompted, to the monks (at Sāvathī?) The two Ānanda Suttas differ only in Ānanda requesting the Buddha to teach him, “Bhante, our teachings are rooted in the Blessed One, guided by the Blessed One, has the Blessed One as refuge. It would be good indeed if the Blessed One were to explain its meaning. Having heard the Blessed One, the monks would remember it.”⁶ These suttas also share a pericope on the seven awakening-factors (*satta bojjhaṅga*).⁷ The two Bhikkhū Suttas, too, share a similar pattern, *mutatis mutandis*.

The Mahā Rāhul’ovāda Sutta (M 62) closes with the section on *ānāpāna,sati*, and ends with the remark that “when mindfulness of in-and-out-breathing is cultivated and often developed in this manner, even the last breath leaves with your knowledge, not without it.” (M 62.30/1:426). That is to say, when a dying person is mindful of his breath, he dies calmly with mindfulness and clear awareness. **The Visuddhi,magga** says: “Herein there are three kinds of *final* breaths on account of cessation, that is to say, final in *becoming*, final in *absorption*, final in *death*. For, among the various kinds of existence, in-breaths and out-breaths occur only in the sense-sphere existence, not in the form-existence nor the formless existence.” (Vism 8.241/291 f)⁸

The best known explanation on the traditional practice of breath meditation is given in **the Visuddhi,magga** (Vism 8.145-244). A good reference is Nāṇamoli’s *Mindfulness of Breathing* (3rd ed 1973). Thich Nhat Hanh gives a contemporary popular free interpretation of breath meditation in *Breathe! You Are Alive* (1988, 1990, 1996).

1.3 THE SEVEN SETS. The Ānāpāna,sati Sutta opens with an extended list based on the seven sets⁹ [§13], and culminates in the breath meditation [§14]. The seven sets are elaborated in **the Mahā Sakul’udāyī Sutta**.¹⁰ In **the Pāsādika Sutta** (D 29), the Buddha exhorts,

Cunda, all of you to whom I have taught these truths that I have directly known should gather together and recite them, comparing meaning with meaning, comparing text with text [comparing spirit with spirit, letter with letter], without dissension [without quarrelling], so that this holy life might endure and stand for a long time for the profit of the many, the happiness of the many, out of compassion for the world, and for the benefit, profit and happiness of devas and humans.

(D 29.16-18/3:127 f)

In **the Mahā Parinibbāna Sutta** (D 16), the Buddha exhorts of these seven sets: “You are to learn them well, associate with them, cultivate them, develop them” (D 16.3.50/ 2:120).

Various methods of meditation are then listed [§14], but only the breath meditation is explained in full. The Commentary explains the reason for this is that a large number of the monks take it as their meditation practice (MA 4:139). It should also be added that the breath meditation is the key meditation in the Buddha’s own spiritual life. The first record we have of his meditation experience is breath meditation when he is a child of 7, and on the night of his awakening, too, he uses the breath meditation (MA 2:291).¹¹

2 The breath

2.1 ĀNĀPĀNA.

⁶ *Bhagavam,mūlakā no bhante dhammā, bhagavam nettikā, bhagavam paṭisaraṇā. Sādhu vata bhante bhagavatañ-ñ’eva paṭibhātu etassa bhāsītassa attho.Bhagavato sutvā bhikkhū dhāressantī ti.* This is stock (M 1:309 f, 317, 465, 3:115; S 2:80 f; S 36.6.6/4:207; A 1:199, 4:158, 351, 5:355).

⁷ **Ānāpānasati S**, M 3:85-87 = **Sīla S**, S 5:67-70 = **Ānanda S 1**, S 331-333 = **Ānanda S 2**, S 334 f.

⁸ See **Mahā Rāhul’ovāda S** (M 62.30/1:426) = SD 3.11 n.

⁹ **The 7 sets** are: the 4 satipatthanas (*satipaṭṭhāna*) (SD 13), the 4 right efforts (*padhāna*) (SD 10.2), the 4 bases of power (*iddhi,pāda*) (SD 10.3), the 5 faculties (*indriya*) (SD 10.4), the 5 spiritual powers (*bala*) (SD 10.5), the 7 awakening-factors (*bojjhaṅga*) (SD 10.1), and the noble eightfold path (*atthaṅgika ariya,magga*) (SD 6.10). These 7 together form the 37 limbs of awakening (*bodhi,pakkhiya,dhammā*).

¹⁰ M 77.15-21/11 f = SD 6.18.

¹¹ See eg **Mahā Saccaka S** (M 36.17.31-44/1:242-249) = SD 1.12.

2.1.1 Vedic antecedents. The key word ancient Indian word for breath is *prāṇa*, which means both breath and life (that is, to live is to breathe). The word *prāṇa* is a derivative noun, originally meaning “the breath in front,” that is, the inhaled air, and is combined with its opposite, *apāna*, “the breath down or away,” that is, the exhaled air, to refer to *respiration*. Zysk gives this helpful point regarding the ancient Indian conception of the breath:

Observation of the vital function of these complementary aspects of respiration, combined with intuitions about the function of wind after it entered the body, eventually led Indians to conceptualize and codify the bodily winds and their operations in the human organism. *Prāṇa* assumed the character of vital breath, inhaled air in the process of respiration, and was the principal wind in the upper part of the body, on which all other breaths depended. *Apāna* was the exhaled air, and the essential wind in the lower part of the body.

Ancient Indians identified organs resembling lungs (*pupphusa*, *kloman*) as part of human and animal anatomy, but they never understood their function in respiration. They conceived the lungs to be the locus of phlegm, and usually the heart to be the seat of vital breath. Respiration was simply the intake and expulsion of vital air from the body. Once in the body, it was carried throughout the organism by a series of vessels and stimulated the vital functions of the various bodily organs and parts. Each bodily function or locus of bodily functions had a wind or breath that acted as its motivator, giving rise to innumerable vital breaths, which eventually became codified into five basic bodily winds: *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*. (Zysk 1993:198)

While these terms began as metaphysical speculation in the early Upaniṣads, they have always been a clear, integral and effective methodology of early Buddhist meditation practice. The terms as such are not found in Buddhism, but what the Upaniṣads speculated on, the early Buddhist experienced directly and, more importantly, make it available, not just to the select few, but to all who would learn.

The first term, *prāṇa* (*P pāna*), is the most common of the “five winds,” and is a general term for the breath and for life (that which breathes) itself.¹² Although the Vedic system generally defines *prāṇa* as the in-breath, the Pali term here is usually *āna* (with the verb *assasati*, “he breathes in”).¹³ The term *apāna* came to mean “down-going winds” (*adho, gamā vātā*), the breath that moves down from the navel, controlling evacuation and flatus (the breaking of wind). *Vyāna* refers to the interval between inhalation and exhalation, that is, when we are very relaxed, or on a deeper meditation level.¹⁴ The Upanishadic tradition generally defines *samāna* as the breath in the abdomen (abdominal breathing) and associates it with the digestion of food and nourishment of the body.¹⁵ However, as we shall see from **the Mahā Rāhul’ovāda Sutta** (M 62) below, the early Buddhists are aware of both abdominal breathing (*kucchisayā vātā*) and

¹² The Rg,veda and Sāma,veda define *prāṇa* as being threefold: (1) it indicates and motivates life (RV 1.48.10, 66.1, 101.5, 3.53.21, 10.121.3); (2) it represents the atmospheric air (*vāta*) or wind (*vāyu*) inside man; and (3) it is connected with respiration (RV 10.189.1 f; SV 2.726 f). The Buddha however defines *prāṇa* as (1) the breath; (2) life; and (3) a living being. As evident from **Mahā Rāhul’ovāda S** (M 62) below, atmospheric wind or air is simply called *vāta*, whether internal or external. Cf connection of human breath and atmospheric wind in the Puruṣa hymn (RV 10.90.13). See also Zysk 1993:199-201.

¹³ Although this distinction is not prominent in the Suttas, their Commentaries and the Upaniṣads follow the same defs: see 2.1.2.

¹⁴ Cf Chāndogya Upaniṣad: *yad vai prāṇiti sa prāṇaḥ | yad apāṇiti so ‘pānaḥ | atha yaḥ prāṇāpānayoḥ saṁdhiḥ sa vyānaḥ | yo vyānaḥ sāvāk | tasmād aprāṇann anapānan vācam abhivyāharati ||* “the *prāṇa* is the out-breath, the *apāna* is the in-breath. The *vyāna* is where the *prāṇa* and the *apāna* meet. This *vyāna* is speech. Therefore, when one speaks, one stops the *prāṇa* and the *apāna*” (ChU 1.3.3). In ancient Indian medicine, *vyāna* is said to be responsible for blood circulation.

¹⁵ See eg Maitrī Upaniṣad 2.6 & Zysk 1993:205 f. This aspect of the five winds is close to *aṅgam-aṅgānusārino vātā* (M 62.11 below). Its prominence in our times is found as the “Vipassana” meditation method of watching the rise and fall of the belly (two-fingers’ breath above the navel), as taught by Mahasi Sayadaw.

thoracic breathing (*koṭṭhasayā vātā*).¹⁶

Now let us look at the early Buddhist definition of the wind element and the purpose of reflecting on it, as given in **the Mahā Rāhul’ovāda Sutta** (M 62):

Rāhula, what is **the wind element** [motion]?¹⁷

The wind element may be either internal or external. And what, Rāhula, is the internal wind element?

Rāhula, whatever that is wind [airy], wind-like and clung to internally and individually [belonging to oneself], namely,¹⁸

<i>uddhaṅgamā vātā</i>	up-going winds,
<i>adhogamā vātā</i>	down-going winds,
<i>kucchisayā vātā</i>	winds in the belly [abdominal breathing],
<i>koṭṭhasayā vātā</i>	winds in the chest [thoracic breathing], ¹⁹
<i>aṅgam-aṅgānusārino vātā</i>	winds that course through the limbs, ²⁰
<i>assāso passāso</i>	in-breath and out-breath,

or whatever else that is wind, wind-like and clung to internally and individually [belonging to oneself]—this, Rāhula, is called internal wind element.

Now both the internal wind element and the external wind element are simply wind element.

And that should be seen as it really is with right wisdom thus:

‘This is not mine, this I am not, this is not my self.’

When one sees it thus as it really is with right wisdom, one is revulsed by the wind element and the mind becomes dispassionate towards the wind element. (M 62.11/1:422 f) = SD

3.11

2.1.2 Buddhist definitions. The term *ānāpāna* (with variant readings: *ānāpāṇa*, *ānāpāna*, *ānāpāṇa*) means “inhaled and exhaled breath, inhalation and exhalation, inspiration and expiration, respiration, breathing” (CPD). The dvandva is resolved as *āna* + *apāna*.²¹ The verbs are *assasati* and *passasati*, respectively, and the Sutta instructs the meditator to first direct himself to *assasati* (“he breathes in”), and then to *passasati* (“he breathes out”). However, there are divergent opinions here.²²

The Visuddhi,magga says that the Vinaya Commentary takes *assāsa* (ie *āna*, Skt *prāṇa*) as the out-breath, and *passāsa* (or *apāna*), the in-breath.²³ The Suttanta Commentaries (like the Upaniṣad tradition)

¹⁶ See also Bodewitz 1986:334-336. For a summary, see Olivelle 1996:1-li.

¹⁷ “Wind,” *vāyo*, or “air” element, ie, motion, in Abhidhamma, said to be “strengthening” or “supporting” (*vitthambhana,lakkhaṇa*). On how winds cause pains, see **Dhānañjāni S** (M 97.28-29/2:193) = SD 4.9.

¹⁸ According to **Visuddhi,magga**, “winds” are responsible for the various internal motions of the body, namely, “up-going winds” (*uddhaṅgamā vātā*) for vomiting and belching, “down-going winds” (*adho,gamā vātā*) for the expelling of faeces and urine (Vism 350). “Wind” here clearly refers to elemental “motion,” not to the object moved.

¹⁹ *Koṭṭha* means “the stomach or abdomen” (PED); and, *kucchi* is “stomach.” As such, here I take *koṭṭhasayā* to be cognate with or related to Skt *koṣṭhya* (mf), meaning “proceeding from the chest, emitted (as a sound) from the centre of the lungs” (SED), which makes clear sense here.

²⁰ “Winds that course through the limbs,” *aṅgam-aṅgānusārino vātā*. In ref to this, **Peter Harvey** says, “Note that the ‘motion/air’ element might be related to the modern concept of electrical discharges of the nerves... In that case, the mind would move the body by effecting the electrical modulation of nerve discharges.” (1993:7 digital ed). In contemporary terms, these “winds” clearly refer to the oxyhaemoglobin, ie, the oxygen in the blood, coursing through the body. Clearly, this is the *samāna* as def in Maitrī Upaniṣad, where it is said to be the wind that conducts into *apāna* (the downward passing wind) the coarse element of food and distributes in each limb the most subtle element of food (MU 2.6).

²¹ Cf Skt *prāṇāpāna*, ie *prāṇa* + *apāna*.

²² For a detailed study, see Analayo 2005 at M 1:425n.

²³ *Assāso* ‘ti bahi nikkhamana,vāto. ‘*Passāso* ti anto pavisana,vāto. *Suttant’atṭhakathāsu pana uppaṭipāṭiyā āgatam*, “*assāsam* means out-going wind; *passāsa* means in-coming wind. But in the Sutta Commentaries, it is the reverse” (VA 2:408).

[2.1.1], however, take them as the reverse. Buddhaghosa (the Vism author) himself notes that when a baby leaves its mother's womb, the air is first expelled from within and then air enters with a fine dust, strikes the palate and is extinguished (with the baby's sneezing) (Vism 7.164/271 f).

This divergence is also found in **the Mahāyāna**. The Buddhist Hybrid Sanskrit and Tibetan texts generally seem to take *āśvāsa* or *ucchvāsa* (Tib *dbugs briubs*) as “in-breath,” and *praśvāsa* (Tib *dbugs phyuñ*) as “out-breath.”²⁴ The Ekôttar'āgama, however, refers first to the out-breath (出息) and then the in-breath (入息) (EĀ17.1 = T2.582a15).

TW Rhys Davids (PED: 92 under *ā + pa*)²⁵ says that “both terms [*assasati* and *passasati*] are semantically alike; but in exegesis however they have been differentiated in a way which looks like a distortion of the original meaning, viz *assasati* is taken as ‘breathing out,’ *passati* as ‘breathing in.’” Among the modern dictionaries, Childers (1875, DPL 61), Trenckner et al (1924, CPD 523), and Cone (2001, DP 268) take *assasati* as “he breathes in.” The Sanskrit dictionaries—Böthlingk (*Sanskrit Wörterbuch*, 1855-75, 4:173), Mylius (*Wörterbuch Sanskrit-Deutsch*, 1992:250) and Monier-Williams (1899: 696)²⁶—too, take *assasati* (Skt *āśvasati*, *āśvasiti*) as “he breathes out,” and *passasati* (Skt *praśvasiti*) as “he breathes in.”

Edgerton, in his entries on *āśvāsa-praśvāsa*, remarks that “whatever may have been the meaning of the two terms, it seems clear that the [compound] (like *ānāpāna*) was commonly used in the sense of breath, collectively and as a whole,”²⁷ which **Analyo** notes, is

a reasonable suggestion and certainly sufficient from a practical perspective, since whether the breath goes first in or out, the task of mindfulness remains the same. (2005:3 at M 1:425n)

2.2 BREATH MEDITATION AND SATIPATTHANA. In **the Satīpaṭṭhāna Suttas**,²⁸ breath meditation (*ānāpāna,sati*) is presented as an aspect of the first satipatthana (*kāye kāyānupassī*). The breath meditation is abruptly broken off, as it were, at the end of the first tetrad. In fact, here, the breath meditation is used as a launching pad in meditation of the body, and for the rest of the satipatthanas. The key practice of satipatthana (as has been discussed elsewhere), is the reflection of impermanence.²⁹

However, in **Ānāpāna Saṃyutta**,³⁰ breath meditation is generally presented as in the *Ānāpānasati Sutta*, which gives emphasis on all four satipatthanas and the awakening-factors (*bojjhaṅga*).³¹ In fact, the *Ānāpāna,sati Sutta* begins as a vehicle for the first satipatthana and ends up as a vehicle for all four:

Thus by starting with the watching of the breath as “body” the *bhikkhu* naturally progresses to the watching of feeling, mind and *dhammas* through the medium of the breath. Finally this brings to fulfillment not only the four *satipatthānas*, but also the seven factors of awakening, and knowledge and freedom (*vijjā-vimutti*). (Gethin 2001:57; cf 58 f)

In other words, and it is most important to note this, like the satipatthana practice, the breath meditation is complete in itself, or in the words of **Gethin**:

...in the *Ānāpānasati-sutta* watching the breathing is not a preliminary of the *satipatthānas*, it actually is the *satipatthānas*. One must ask why *ānāpāna-sati* is singled out for treatment in this

²⁴ For refs, see Edgerton, BHSD:110 under *āśvāsa-praśvāsa*.

²⁵ Online ed: <http://dsal.uchicago.edu/dictionaries/pali/>

²⁶ Online edition: http://www.uni-koeln.de/phil-fak/indologie/tamil/mwd_search.html.

²⁷ BHSD 1953:110 under *āśvāsa-praśvāsa*.

²⁸ **Mahā Satīpaṭṭhāna S** (D 22/2:290-325) = SD 13.2; **Satīpaṭṭhāna S** (M 10/1:55-63) = SD 13.3. See Gethin 2001: 56 f, 282 f.

²⁹ See **An Introduction to the Satīpaṭṭhāna Suttas** = SD 12.1(3.8).

³⁰ S 54/5:311-341.

³¹ *Bojjhaṅga*, see §§30-40.

way. One reason might be because it is taken as the normative (not “original” or “only”) basis on which to abandon the five *nīvarānas* [mental hindrances], establish the *satipaṭṭhānas* and develop the *bojjhaṅgas*. In many ways, then, the Ānāpānasati-sutta is simply an expanded and full illustration of just how the Buddhist path consists in the abandoning of the *nīvarānas*, establishing the *satipaṭṭhānas*, and developing the *bojjhaṅgas* [awakening-factors].

(Gethin 2001:59; emphases added)

2.3 WHAT IS THE BREATH IN MEDITATION? Writing from an experiential viewpoint of a practising meditator of the forest tradition, **Sujato** gives us an instructive explanation of the nature of the breath:

What exactly is the “breath”? There is a certain experience at the beginning of each breath, a different experience in the middle, and yet another at the end. These experiences are simply awareness of the air element; but it is perception that marks them off as the “breath.” Only the physical impact of the air on the nerve endings is registered by body consciousness. That body consciousness “reports” to mind consciousness, which performs the more sophisticated cognitive tasks such as recognition, interpretation, and so on.

The function of *vitakka* to initiate thoughts and *vicāra* to sustain chains of thoughts is transformed by applying them not to perceptions of verbal constructs but to perceptions of the breath, actively directing the mind away from the diversity of sense experience onto the breath. Doing so over and over, the common features of the breaths become apparent. By combining the shared features of the breaths recognized by perception and by ignoring irrelevant data, the mind forms a stable and coherent concept or mental image of the breath.

As contemplation deepens, the physical breath becomes very fine, so that its impact, originally overpowering, fades and the settling mind gains more appreciation of the subtle mind consciousness. Here, the meditator is going beyond the first four steps of mindfulness of breathing which fall within body contemplation. A numinous rapture arises; the mind floats up like a balloon relieved of its ballast as the heavy burden of the body is disappearing. The subtle reflection of the mind in the breath is now almost the sole object in awareness.

This refined concept, because of ignoring fluctuations in detail, has an enduring quality which outlives the changing physical phenomena it is derived from, in just the same way than the concept of ‘self’ has an enduring quality which outlives the body.³² It normally appears to the meditator as a brilliant light of awesome power, yet exquisite refinement. As the fluctuations in consciousness even out, change fades away.

One need no longer rely on memories of past experiences to interpret the present moment. The contrast on which time depends is not evident, and past and future disappear in the seamless flow of the present: one-pointedness in time. The contents of experience become so rarified that signs and summaries are rendered superfluous. A deeper mode of knowing emerges.

(Sujato, *A Swift Pair of Messengers*, 2001:77)

2.4 PARIMUKHAMĀ.

2.4.1 ABHIDHAMMA INTERPRETATION. Unlike in Hatha Yoga, in breath meditation the breath is not deliberately regulated, but a sustained effort is made to fix one’s awareness on the breath as it moves in and out in its natural rhythm. Those who follow the Abhidhamma and Commentarial traditions, teach that mindfulness should be focussed at the nostril or the upper lip, wherever the contact of the breath is felt most distinctly. This tradition is mainly based on **the Paṭisambhidā, magga** and **Vibhaṅga** interpretation of *parimukham* as being “at the tip of the nose or at the centre of the upper lip.”³³ *Parimukha* literally means “around the entrance,” here always used idiomatically and as an adverb, meaning “in front.”

³² This does not, however, imply that concepts are not classified as conditioned and impermanent, as some suggest. See S 15.2/2:179.

³³ Pm 1:171,19; Vbh 537/252,13. For further discussion, see above Intro (2), & **Satipaṭṭhāna Ss** (D 22; M 10) = SD 13 Intro (3.9d).

This is the interpretation followed by U Thittila,³⁴ Maurice Walshe,³⁵ Soma Thera,³⁶ and Ñāṇamoli & Bodhi.³⁷

In this connection, the Tiantai³⁸ master, **Zhiyi** 智顓 (538-597), in his *Tóngméng zhǐguān* 童蒙止觀 (*Samatha and Vipāśyanā for Beginners*), gives this advice for dealing with two kinds of distractions:

What is a **sinking mind**? If during the meditation the mind is dull, confused or unrecordable, while the head drops, this shows a sinking mind. In such a case, it should be fixed on the tip of the nose to nail it there and to prevent it from wandering elsewhere. This is the way to regulate a sinking mind.

What is a **floating mind**? If during the meditation, it drifts about and is uneasy, while thoughts follow externals, this shows a floating mind. In such a case, it should be pushed down and fixed on the navel to prevent thoughts from rising; thus the mind will be stabilized and will be easily quieted.

Therefore, the absence of the sinking or floating state shows a regulated mind.

(Zhiyi, *Tóngmén Zhǐguān* 童蒙止觀 in Lu K'uan Yü, 1964:126,³⁹ emphases added)⁴⁰

2.4.2 MODERN INTERPRETATIONS. The most modern innovation here is that of “watching the rise and fall of the abdomen” introduced by Mingun Jetavana Sayadaw of Myanmar, but made famous by his pupil, **Mahasi Sayadaw** in the mid-20th century.⁴¹ To avoid contradicting the Sutta and Commentaries, the Mahasi tradition has always taken care to present their main meditation practice as a contemplation of the wind element (*vāyo*)—that is, one of four primary elements used in meditation—not as a form of breath meditation.⁴² But as we have already noted [2.4.1], this method, at least its location around the navel, has been taught some 1500 years ago by Zhiyi in China.

Around the same time as Mahasi Sayadaw, too, although less well known, we have **Lee Dhamm-dharo's** method where “the resting spots of the breath” on which one could centre one's attention are given as “the tip of the nose, the middle of the head, the palate, the base of the throat, the breastbone (the tip of the sternum) and the navel (or a point just above it).”⁴³ **Mahā Boowa**,⁴⁴ too, teaches a very similar method.⁴⁵ However, **Nyanadhammo** (of the Cittaviveka Forest Order) notes that:

Often people are told when meditating to watch the breath at the tip of the nose, but actually

³⁴ Vbh:T 319, 328.

³⁵ D:W 1995:335.

³⁶ 1998:42 f digital ed.

³⁷ M:ÑB 2001:527.

³⁸ Tiāntái 天臺.

³⁹ Also called *Xīuxí zhǐguān zuòchán fǎyào* 修習止觀坐禪法要 = *Xiǎozhǐguān* 小止觀, T1915 = T46.462-474. See Lu K'uan Yü 1969: 126 & Zhiyi 1997. For Chin text: <http://www.ucchusma.idv.tw/chanzong/small.htm>.

⁴⁰ For more details, see *Uddhacca,kukkucca* = SD 32.7 (2.2.4).

⁴¹ “[T]he mind should be attentively riveted on the abdomen. It will then be noticed that the abdomen is rising and falling and that these movements take place in continual succession.” Mahāsi Sayādaw, *The Purpose of Practising Kammatthāna Meditation*, Rangoon: Buddha Sasana Nuggaha Organization, 1980:27 f. For criticisms of the Mahasi method, see GD Bond 1988: & LS Cousins 1996:42.

⁴² Despite this, the Mahasi tradition has been severely criticized for observing the movement of the breath at the abdomen (Kassapa, “Meditation—right and wrong,” *Maha Bodhi*, Calcutta, 74,11-2 1966:2420245, see p242). However, it is important to distinguish here between academic criticism and practical efficacy since it is well known that meditation masters and methods never rely on merely one practice but are as a rule applied with a host of other helping practices and techniques. The question is not which method is right or wrong, but *whether one has tried it or not*, that is, whether it promotes mindfulness (“meditates”) or not.

⁴³ Ajaan Lee Dhamm-dharo, *Keeping the Breath in Mind & Lessons in Samādhi*, tr Ṭhānissaro Bhikkhu, 1983: 26; *Frames of Reference*, tr Ṭhānissaro Bhikkhu, 1987:16.

⁴⁴ Wat Pah Bahn Taad, Udorn Thani province, Thailand.

⁴⁵ Ajahn Mahā Boowa, *Wisdom Develops Samādhi*, Bangkok: Pow Bhavana Foundation, 1983:14-16.

many people find this is a distraction. If you look at the suttas, the Buddha never tells us to watch the breath in a physical place. He says to know that you are breathing in and to know that you are breathing out. The important thing is to note it in time. So: “Am I breathing in at this time, or am I breathing out at this time?” (Ajahn Nyanadhammo, “The Spiritual Faculties,” 1999:3)

Ajahn Brahmavaṃso (a monk of the forest tradition) similarly teaches that one should not locate the breath anywhere on the body, but simply note whether one can notice the breath or not (1999:19). This instruction is also found in the Chinese version of **the Mahā Rāhul’ovāda** (M 62) instructs the meditator to be aware if the breath is present or if it is not present:

at the time when there is breath, he is aware it is there; at a time when there is no breath, he is aware it is not there.

有時有息亦復知有，又時無息亦復知無

(EĀ 17.1 = T2.582a19)⁴⁶

2.4.3 THE SATIPAṬṬHĀNA SUTTA. **Anālayo**,⁴⁷ in his comprehensive and conciliatory survey of *Satipaṭṭhāna: The direct path to realization* (2003),⁴⁸ gives insightful comments on the term *parimukha*, which should be carefully studied.⁴⁹ A few salient points should be noted here. In breath meditation, *parimukha*, usually translated as “in front” or “before” (oneself), may be taken literally as “around the mouth,” referring to the nostril or upper area. However, such an interpretation is not applicable when the term is used, for example, in relation to overcoming the mental hindrances (*nīvaraṇā*) (M 3:49; M 1:274; A 4:437) or in cultivating the divine abodes (*brahma, vihāra*) (A 1:183).

Other occurrences of the expression “establishing mindfulness in front” [*parimukha*] occur in the context of forming the determination not to change one’s posture until realization is gained (as at M 1:219), in relation to developing a mind set on the welfare of both oneself and others (at M 2:139), when directing the mind to the reflective understanding that the defilements have been eradicated from one’s mind (at A 1:184), or as a part of the description of a monk well versed in meditation (at A 3:320). It may also be worthwhile to point out that the qualification “in front” appears to be more than simply part of a stereotype formula, since in several passages in the *Udāna* it is missing from otherwise identical description of meditators sitting down cross-legged. (U 21, 42, 43, 46, 60, 71, 77) (Anālayo 2003:128 n47; references normalized)

As such, only in the context of breath meditation, *parimukha* may be interpreted literally as in the nostril area or upper lip.⁵⁰ However, such a literal interpretation would not make sense elsewhere (in overcoming the mental hindrances or cultivation of the divine abodes) where no watching of the breath is involved.

Therefore, although to understand “in front” to indicate the nostril area makes sense in relation to mindfulness of breathing, alternative ways of practice, based on a more figurative understanding of the term, cannot be categorically excluded. In fact, several modern teachers have developed successful approaches to mindfulness of breathing independent of the nostril area. Some, for example, advise their pupils to experience the breath in the chest area, others suggest observing the air element at the abdomen, while still others recommend directing awareness to the act of breathing itself, without focusing on any specific location. (Anālayo 2003:129)

⁴⁶ See **Mahā Rāhul’ovāda S** (M 26) = SD 3.11 Intro (2).

⁴⁷ Dharma scholar and German *sāmaṇera* ordained in Sri Lanka.

⁴⁸ Anālayo also quotes sources outside the Pāli tradition in a useful comparative manner, and this probably marks the beginning of an auspicious development within contemporary Buddhist studies by practicing Buddhists. Sujāto of the Santi Forest Monastery at Bundanoon, New South Wales, Australia, is enthusiastic about such an approach, too. As is this author.

⁴⁹ Anālayo 2003:128 f.

⁵⁰ As at Pm 3.170/2:171; Vim:ESK 160; Vism 8.161/271.

Ajahn Sujato, in *A History of Mindfulness*, gives a helpful comparative study of the term *parimukha*:

In the gradual training, *sati* and *upaṭṭhāna* occur together in the common idiom *parimukhaṃ satim upaṭṭhāpeti*. Here the term *parimukha* is one of those simple words that is so hard to interpret. It literally means “around the mouth.” It is interpreted by the Vibhaṅga as “at the nose tip,” while modern renderings usually use something vague like “in front.” However, the phrase frequently occurs in contexts outside of *ānāpānasati*, making the interpretation “at the nose-tip,” or any literal spatial interpretation, unlikely.

The Sanskrit has a different reading, *pratimukha*.⁵¹ This has many meanings, among which are “reflection” and “presence.” Both of these would be appropriate in meditative context. But the word usually, as here, occurs in close conjunction with *upaṭṭhāna*, which also means “presence.” I think it is likely that here we have another example of that common feature of Pali or Sanskrit, a conjunction of synonyms for emphasis: literally, “one makes present a presence of mind,” or more happily, “one establishes presence of mindfulness.” (2004:109)

2.5 THE BREATH SIGN. In his instructive article, “The mystery of the breath nimitta” (2000), **Soṇa Bhikkhu**⁵² refers to three important texts: the *Paṭisambhidā,magga*, the *Vimutti,magga* and the *Visuddhi,magga*. **The Paṭisambhidā,magga** is a book in the Khuddaka Nikāya; **the Vimutti,magga** is an ancient treatise by Upatissa (the original Pali is lost; only the Chinese translation is extant); and **the Visuddhi,magga** is by Buddhaghosa. All three texts, Soṇa Bhikkhu points out, agree in regarding the breath in meditation should be watched “either at the nose or lip”⁵³ (2000:7).

The reason for this interpretation is the fact that *mukha* literally means “entrance, mouth.” As such, if one breathes through the nose, one should watch the breath contact at the nose. If one breathes through the mouth, one should watch it at the lip, which is especially helpful when one has a cold: one could then breathe through the mouth and watch the breath contact at the lip.⁵⁴ Soṇa Bhikkhu concludes his instructions with this important remark on breath meditation:

Some modern teachers have suggested that it doesn’t matter where the breath contact is located, probably in response to the phrase which occurs later on in the sutta: “Experiencing the whole body, he breathes in...,” etc. And since the whole body of the breath is not explicitly stated, they feel there is room for interpretation. But the breath as a “whole body” is explicitly mentioned in the *Ānāpānasati Sutta*, though not in the *Satipaṭṭhāna Sutta* [but] the phrase means the same: “I say, bhikkhus, that of bodies this is one, that is to say breathing-in and breathing-out” ([M 3:83 = M:H 3:125]; the footnote states that “. . .breathing is a body because it is included in the field of touch”).

As well there is an explicit location of “the entrance” in the sutta, which the three commentaries agree on, whatever the later confusion may have been. It also overlooks the simile which immediately follows the explicit location, ie, “**As a turner or his apprentice, while making a long turn, knows that he is making a long turn, or in making a short turn, knows that he is making a short turn**, so too a monk, in breathing in a long breath, knows that he breathes in a long breath, in breathing a short breath, knows that he breathes in a short breath...and so trains himself, thinking: ‘I will breathe out, calming the whole body formation.’” [D 22.2d/2:291]

The Buddha includes this apparently redundant simile for one reason. Similes, like pictures,

⁵¹ Eg Skt *Mahā Parinirvāṇa Sūtra* 27.16; Skt *Catuṣpariṣat Sūtra* 6.1; Skt *Śrāmaṇyaphala Sūtra* 63. BHSD, however, has neither *pratimukha* nor *parimukha*.

⁵² Thai forest monastic tradition: Birkenhead Forest Monastery, British Columbia, Canada.

⁵³ Pm 3.170/2:171; Vimm:ESK 160; Vism 8.161/271.

⁵⁴ Or, in the “Burmese” method, one could watch the rise and fall of the belly at a point two fingers-breadth above the navel. On Zhiyi’s method, see (2a) above.

are worth a thousand words and usually survive the butcheries of translation. This is the Buddha's failsafe mechanism to show that as a lathe worker fixes his attention one-pointedly with his chisel on a single spot while the wooden spindle is in ceaseless motion, the meditator does likewise at the "entrance spot" while the breath continuously flows past. Basically all the commentaries have managed to preserve this notion in the "simile of the saw," but unfortunately the mouth as location is overlooked by the time of the Visuddhimagga.

All of this does not mean that there is only one way to attain serenity using the breath. If someone has developed a technique that issues in jhana and which does not follow the explicit instructions that is fine too. Whatever works. (Soṇa Bhikkhu, 2000:7; slightly edited)

3 "Mental noting"

Of the 16 steps of the breath meditation, only the steps 1-4 are noted by *pajānāti* (he understands, or knows); the rest (5-16) have the verb *sikkhati* (he trains), "I will breathe in...out" (*assasissāmi...passasissāmi*) in the future tense. This clearly shows that steps 1-4 are a passive non-judgemental noting, while the rest are deliberate efforts. However, this interpretation applies only for the beginners or in the incipient stages of one's practice.

Ajahn Sujato, in his comments on the observing of the mind (*cittānupassanā*), how it deals basically with the abandoning of the mental hindrances, and its significance:

The overall context, the progressive structure of the [Satipaṭṭhāna] discourse, and the inclusion of the mind "compressed" [contracted] (by sloth) and "scattered" [distracted] (by restlessness) all suggest that here we are basically dealing with **the abandoning of the hindrances** on the plane of samadhi, an interpretation confirmed by the commentary. Here again, as in the contemplation of feelings, a distinctive facet of all the satipaṭṭhāna material is the direct experience of the "exalted" mind, the "unexcelled" [unsurpassable] mind, the mind "in samadhi," the "released" [liberated] mind—all synonyms for jhana.

These two sections share a common syntactical structure. For example: "When feeling a pleasant feeling, one understands 'I feel a pleasant feeling.'" Or in the contemplation of mind: "One understands mind with lust as 'mind with lust'."

This reflexive structure is shared also with *ānâpânasati*: "When breathing in a long breath, one understands 'I am breathing in a long breath.'" The phrasing in "quotation marks" (representing the Pali particle *iti*) was perhaps what prompted some schools to equate satipaṭṭhāna meditation with mental noting. But this would be a naively literal interpretation.

Similar usages are found, for example, in the standard passage on the formless attainments. Due to the idiomaticness of the Pali, this is difficult to translate; literally it would be: "'Space is infinite', one enters & abides in the field of infinite space." Usually translators would say something like: "Aware that 'Space is infinite,' one enters & abides in the field of infinite space." Obviously here the meditator has passed well beyond thinking or noting anything. The use of *iti* with repetitions in such contexts seems rather to intimate the reflexive, "seeking within" nature of meditative contemplation. One is not merely knowing the feeling, but one is conscious *that* one is knowing the feeling. (2004:149 f)

4 Stages of practice according to the Ānâpâna,sati Sutta

4.1 SUMMARY OF PRACTICE STAGES. The teaching section of the Ānâpâna,sati Sutta is very simply but well structured, beginning with **the Preamble** [§§15-16], which serves as a syllabus of the whole practice from the very beginning to spiritual liberation itself. The teaching is laid out in four stages:

- | | |
|---|---------|
| I. The basic breath meditation | §§15-23 |
| II. The breath meditation as satipaṭṭhāna | §§24-28 |
| III. Applying satipaṭṭhāna to the awakening factors | §§29-41 |
| IV. The attainment of true knowledge and liberation | §§42-44 |

Part I opens with the practical instructions for the beginner, where the Buddha mentions the ideal

places for meditation, the best posture and the essence of the breath meditation [§17]. Then follow the sixteen stages of the breath meditation for the beginner [§§18-22], that is, the mundane practice of the worldly practitioner. In the footnotes, the various dhyanas mentioned are the mundane dhyanas (*lokiya jhāna*), that is, they are not very strong but nevertheless help one with the energy to further fine-tune one's keeping of the moral precepts, and in due course lead one to the satipatthana level of practice.

It should be noted here that even if one does *not* attain dhyana at this point, one's practice is still beneficial by way of the perception of impermanence.⁵⁵ One who constantly practises in this way is assured on stream-winning in this life itself.

Part II deals with the breath meditation in terms perfecting the four satipatthanas [§23], that is, when one has some experience of dhyana, one is then truly ready for the working on the focusses of mindfulness (*sati paṭṭhāna*) [§§24-27]. At this point, the Ānāpāna,sati Sutta states that dhyana forms the basis of the satipatthana (at least here). For at the end of the passage on "observing the body" (*kāyānupassanā*) in this section, it is stated that it is done by "removing covetousness and displeasure for the world," that is, by overcoming the mental hindrances; hence, attaining dhyana.

At this stage, "the in-and-out-breathing is a certain body amongst the bodies," meaning that the body (manifested as the breath)⁵⁶ is seen as it really is in terms of the four elements, as "conscious matter"⁵⁷ [§24]. Similarly, the Buddha declares that "full attention to the in-and-out-breathing is a certain feeling amongst the feelings," meaning that one's undivided attention to the true nature of feeling, too, can bring one to dhyana⁵⁸ [§25]. In due course, too, he truly knows the nature of the mind [§26], and then he "closely looks on with equanimity," alluding to the fourth dhyana [§27]. That is, emerging from the fourth dhyana, he truly experiences the mind directly as it really is.

Having mastered the dhyanas, the meditator is ready to go on to **Part III** of the breath meditation, to perfect the seven awakening-factors [§§29-41]. Each of the four satipatthanas is now applied in terms of the seven awakening-factors. Then, in **Part IV**, the awakening-factors, cultivated by way of the viveka,nissita formula, bring about the spiritual liberation [§§41-43].

4.2 BRAHMAVAMSO'S COMMENTARY. The January 2002 (vol 3 no 1) edition of the *Dhamma Journal* of the Buddhist Society of Western Australia has Brahmavamsa's very important, useful and readable commentary on the Ānāpāna,sati Sutta from the practitioner's viewpoint. This Sutta translation should be studied alongside his commentary, together with the practice of breath meditation. In his article, Brahmavamsa gives a very helpful table (2002:56) summarizing the 16 steps of breath meditation as presented in this sutta (to which the paragraph references and headings have been added). Here we see the operation of Part III, that is, how the breath meditation forms the basis of satipatthana for the perfection of the seven awakening-factors:

⁵⁵ See any of the 10 suttas of **Okkanti Sāmyutta** (S 25): eg (**Anicca**) **Cakkhu S** (S 25.1/3:225) = SD 16.7.

⁵⁶ See eg **Dhātu,vibhaṅga S** (M 140.17/3:241) = SD 4.17.

⁵⁷ See **Rūpa** = SD 17.2a(9).

⁵⁸ See eg **Daṭṭhabba S** (S 36.5/4:207) = SD 17.3(5).

The 16 Steps of the Ānāpāna,sati as *satipaṭṭhāna*

The 12 steps for getting into dhyana [mental absorption]

[Contemplation of the body] [§24]

- Step 1—Experiencing a long breath
- Step 2—Experiencing a short breath
- Step 3—Experiencing the whole breath (or whole body)
- Step 4—Calming the breath

[Contemplation of feelings: Entry into dhyana] [§25]

- Step 5—Arousing joy
- Step 6—Arousing happiness
- Step 7—Understanding mental functions
- Step 8—Calming the joy and happiness

[Contemplation of the mind]

- Step 9—Experiencing the mind [§26]
- Step 10—Shining the *nimitta* [meditation sign]
- Step 11—Sustaining the *nimitta*
- Step 12—Freeing the mind

[Contemplation of dharmas]

The 4 steps to take after emerging from dhyana [§27]

- Step 13—Reflecting on impermanence (*anicca*)
- Step 14—Reflecting on fading away [of lust] (*virāga*)
- Step 15—Reflecting on cessation [of suffering] (*nirodha*)
- Step 16—Reflecting on letting go [of defilements] (*paṭinissagga*)

5 *Pīti* and *sukha*

In this sutta translation, for the sake of consistency with Brahmavamso’s commentaries in the footnotes, I have followed his terminology and rendered *pīti* as “joy” (though I prefer “zest” which I use elsewhere) and *sukha* as “happiness.” One experiences joy (*pīti*) in two ways: by attaining either the 1st or 2nd *jhāna* in which joy is present, one experiences it in the mode of calm (*samatha*); by emerging from that *jhāna* and reflecting that joy is subject to destruction, one experiences joy in the mode of insight (*vipassanā*). Psychologically, *pīti* is a kind of “joyful interest,” as such may be associated with wholesome, unwholesome or neutral states (BDict: *pīti*). Joy belongs to the formation group (*sankhāra-k, khandha*) while happiness (*sukha*) belongs to the feeling group (*vedanā-k, khandha*). Joy is compared to when a thirsty man lost in the desert finds water; happiness is what he feels when he is drinking the water. (Vism 4.94 ff).

6 Meditation sign (*nimitta*)

In “The Mystery of the Breath Nimitta” (2000), Bhikkhu Soṇa explains that the simile of a clear full moon to which the dhyanic mind is compared in the Paṭisambhidā “degenerates to a mistaken literalization as internally produced visual data” in the Visuddhi,magga’s description of the counterpart sign (*paṭi-bhāga,nimitta*). However, let us get the terms right first. By *nimitta* is meant “a characteristic mark or phenomenon, which accompanies and helps identify an experience” (2000:1).⁵⁹ For example, when one feels weakness, headache and nausea, nausea here is a sign of the ’flu.

⁵⁹ On definitions of *nimitta*, see SD 13.1(3.1d).

According to *the Buddhist Dictionary*, there are three types of *nimitta*. The first type, the “preparatory image or sign” (*parikamma, nimitta*), refers to the perception of the meditation object. When the mind reaches a weak degree of concentration, a still unsteady and unclear image or “acquired sign” (*uggaha, -nimitta*), also called “learning sign,” arises. This percept precedes the arising of an entirely clear and steady image, the “counter-sign” (*paṭibhāga, nimitta*). The appearance of the third type of *nimitta* signals the arising of the “neighbourhood (or access) concentration” (*upacāra, samādhi*), the state preceding full dhyana. Both these states share the same sign and are different only in the intensity of their component factors. The countersign is more refined and clarified, resulting from greater concentration.

The *Vimutti, magga* (Vimm:ESK 68), in referring to the “discerning of qualities” for the diverse meditation subjects, states that “one of the meditation seizes the sign through contact. Namely, the mindfulness of respiration. And again, one subject of meditation seizes the sign through sight or contact. Namely, air *kaṣiṇa*.” This distinction is critical, notes Soṇa. It shows that the breath of breath meditation is different from other meditation objects in that it is exclusively tactile.

Visual objects may be perceived during breath meditation as a side-effect for some meditators. However, the meditator should remain focused only on the tactile sensation (the touch) of the breath. In this connection, **the Paṭisambhidā, magga** says:

...as such, the monk sits, having established mindfulness at the nose tip or at the sign of the mouth [lip], without paying attention to the coming and going [rising and falling] of the in-breath and the out-breath as they come and go; as he disregards the coming and going of the in-breath and the out-breath, he put forth effort, and carries out his task. Through his effort he gains excellence.⁶⁰

(Pm 3.170/2:171)

The Vimutti, magga describes what happens next for a meditator who puts forth proper effort:

To the yogin who attends to the incoming breath with mind that is cleansed of the nine lesser defilements the image arises with a pleasant feeling similar to that which is produced in the action of spinning cotton or silk cotton. Also, it is likened to the pleasant feeling produced by a breeze. Thus in breathing in and out, air touches the nose or the lip and causes the setting-up of air perception mindfulness. This does not depend on colour or form. This is called the image.

If the yogin develops the image [sign] and increases it at the nose-tip, between the eyebrows, on the forehead or establishes it in several places, he feels as if his head were filled with air.

Through increasing in this way his whole body is charged with bliss. This is called perfection.

And again, there is a yogin: he sees several images from the beginning. He sees various forms such as smoke, mist, dust, sand of gold, or he experiences something similar to the pricking of a needle or to an ant’s bite.

If his mind does not become clear regarding these different images, he will be confused[!]. Thus he fulfils overturning and does not gain the perception of respiration.

If his mind becomes clear, the yogin does not experience confusion. He attends to respiration and he does not cause the arising of other perceptions [underlining mine]. Meditating thus he is able to end confusion and acquire the subtle image [sign]. And he attends to respiration with mind that is free. That image [sign] is free. Because that image [sign] is free, desire arises. Desire being free, that yogin attends respiration with equipoise. Equipoise, desire and joy being free, he attends to respiration, and his mind is not disturbed.

If his mind is not disturbed, he will destroy the hindrances, and arouse the meditation (*jhāna*) factors. Thus this yogin will reach the calm and sublime fourth meditation, *jhāna*. This is as was fully taught above.

(Vimm:ESK 158 f; amplified by Bhikkhu Soṇa)

⁶⁰ *Evam evaṃ bhikkhu nāsik’agge vā mukha, nimitte vā satimī upaṭṭhapetvā nisinno hoti, na āgate vā gate vā assāsa, passāse manasi karoti, na āgatā vā gatā vā assāsa, passāsā aviditā honti, padhānañ ca paññāyati, payogañ ca sādheti. Visesam adhiyacchati padhānañ ca.* (Pm 3.170/2:171)

Bhikkhu Soṇa reminds us: these warnings not to be distracted may be directly derived from the Ānāpāna-sati Sutta (M 118), where the Buddha declares: “I do not say there is development of breathing for one who is forgetful, who is not fully aware” (M 118.26(12)/3:84).

However, in **the Visuddhi,magga**, we find a literalization of a simile that needs to be corrected so as not to confuse meditators. Let us first look at the problem passages:

...So too, the bhikkhu should not look for the in-breaths and out-breaths anywhere else than the place normally touched by them. And he should take the rope of mindfulness and the goad understanding, and fixing his mind on the place normally touched by them, he should go on giving his attention to that. For as he gives his attention in this way they reappear after no long time, as the oxen did at the drinking place where they met. So he can secure them with the rope of mindfulness, and yoking them in that same place and prodding them with the goad of understanding, he can keep on applying himself to the meditation subject.

214. When he does so in this way, the sign [see corresponding note, next paragraph] soon appears to him. But it is not the same for all; on the contrary, some say that when it appears it does so to certain people producing a light touch like cotton or silk cotton or a draught.

215. But this is the exposition given in the commentaries: It appears to some like a star or a cluster of gems or a cluster of pearls, to others with a rough touch like that of silk-cotton seeds or a peg made of heartwood, to others like a long braid string or a wreath of flowers or a puff of smoke, to others like a stretched-out cobweb or a film of cloud or a lotus flower or a chariot wheel or the moon’s disk or the sun’s disk. (Vism 8.213-215/284 f; Soṇa’s emphases)

A note from the **Param’attha,mañjusā**, the commentary to the Visuddhi,magga, reads:

“The sign” is the learning sign and the counterpart sign, for both are stated here together. Herein, the three similes beginning with cotton are properly the learning sign, the rest are both. “Some” are certain teachers. The similes beginning with the “cluster of gems” are properly the counterpart sign. (VismA 786, n58)

The similes mentioned in Vism 8.214-215 above represent both tactile and visual sense perceptions. It clearly reflects that

a mix-up came about as a result of an error in the transmission (perhaps an error in written transcription) based on data obtained from earlier commentarial material such as the Vimuttimagga and the canonical Paṭisambhidāmagga, or of having taken literally what originally was meant as a simile. (Bhikkhu Soṇa 2000:3)

The Vimutti,magga, in referring to the “discerning of qualities” for the diverse meditation subjects, states that

...one subject of meditation seizes the sign through contact, Namely, the mindfulness of respiration. And again, one subject of meditation seizes the sign through sight or contact. Namely, air kasiṇa.

(Vimm:ESK 68)

This distinction is critical. It shows that breath meditation is different from other concentration objects in that it is exclusively tactile.

For a better understanding, please read fully Bhikkhu Soṇa’s “The Mystery of the Breath Nimitta” (2000), freely available from Birken Forest Monastery website: <http://www.birken.ca/library> or its mirrors. His email is meditate@birken.ca.

A more detailed study on *nimitta* has been done elsewhere.⁶¹

⁶¹ See *Nimitta* = SD 19.7.

7 Practice of breath meditation

7.1 PRACTICAL SUMMARY. The following is a summary of instructions for meditators practicing breath meditation as given by Soṇa Bhikkhu:

1. Attend to the sensation of breath/air wherever it enters and exits the body.
2. If visual perceptions arise, ignore them.
3. If the mind wanders, do not allow it. Return to only the point of contact of breath.
4. Hold attention on the breathing process throughout the entire duration of in-breaths and out-breaths.
5. The sensation or perception of sensation of moving air will change to a static feeling—this is the sign of the mind stilling.
6. Dwell on this airy, buoyant quality, which should pervade the head. One should experience a cool and airy emptiness of the head. This may extend throughout the body. This is a further “sign” of increasing stillness.
7. Keep focusing on this experience of airy lightness.
8. All mental hindrances will in due course fall away and the five dhyana factors⁶² will be present to a weak, medium or strong degree.
9. Refer to the Ānāpāna,sati Sutta for further instructions.

7.2 SEQUENCE OF PRACTICE. The first exercise of the 16-steps of the Ānāpāna,sati Sutta closely corresponds to that the Madhyama Āgama, which speaks at first of simply knowing in-breath and out-breath, and then noting them to be long or short. This is followed by training in experiencing the “whole body” and in calming the “bodily activities.” **Anālayo** remarks on his footnote:

In regard to the last of these steps, MĀ 98 agrees with the Pali versions on instructing to train in calming the bodily activities when breathing in, but when breathing out it speaks of training in calming the verbal activities (T1.582c17: 學止口行息出). This appears to be a textual corruption, since the pattern of the instructions in all other cases simply applies what had been done during the in-breath to the out-breath.

Another exposition of these four steps of mindfulness of breathing, found in SĀ 810 at T2.-208a27, does have calming the bodily formations on both occasions, when breathing in and when breathing out. (2005:5 n35)

In the observing of the body of **the Satīpaṭṭhāna Sutta**,⁶³ the Pāli sequence is “**the breath meditation**,” “the four postures,” and “clear awareness.” The sequence in the Madhyama Āgama versions, however, is just the reverse: clear awareness, the four postures, and breath meditation.⁶⁴ On this issue of practice sequence of the breath meditation, **Anālayo** notes:

A point in favour of the Madhyama Āgama presentation is that **mindfulness of the four postures and clear comprehension [full awareness] of the activities of the body** are relatively rudimentary forms of contemplation. Due to their more elementary character, it seems reasonable to place them at the beginning of an exposition of satīpaṭṭhāna practice. From a practical perspective, these two types of mindfulness practices would constitute convenient ways for building up a foundation in mindfulness, thereby enabling the meditator to better undertake the more sophisticated exercises listed later on.

⁶² “Dhyana factors,” *jhān’āṅga*: **The Vibhaṅga** gives a list of five dhyana-factors as follows: initial application (*vitakka*), sustained application (*vicāra*), zest [joyful interest, or simply “joy”] (*pīti*), happiness (*sukha*) and one-pointedness of mind (*cittassa ek’aggatā*) (Vbh 257). See **Dhyana** = SD 8.4(5-6).

⁶³ D 22; M 10.

⁶⁴ MĀ 98 = T1.582b21.

Another point in favour of the Madhyāma Āgama sequence is that mindfulness of postures and of activities is predominantly concerned with the body in action. In contrast, the Pāli instructions for mindfulness of breathing describe the practitioner sitting down cross-legged in order to carry out this exercise.

The same requirement may well apply to the remaining exercises for mindfulness of breathing to the third position, after mindfulness of postures and activities, the description of the sitting postures would also move to the most convenient position within the Pāli list of exercises for mindfulness of the body. Such a shift of position can moreover claim for support the Pañca,-vimāṣati,sāhasrikā Prajñā.pāramitā and the Śāriputrābhidharma, both of which similarly have mindfulness of postures and activities precede mindfulness of breathing.⁶⁵
(2005:6 f)

8 Living transmissions

The Ānāpāna,sati Sutta describes the method used by the Buddha himself to win awakening. The best way of understanding the Ānāpāna,sati Sutta is cultivate the mindfulness of the in-and-out-breath from a living master or an experienced teacher. The purpose of this sutta is a practical one: the experience of calm and insight through mindfulness of the breath. It is like a driving manual, but one has to learn to drive under the guidance of an experienced instructor before one can learn to drive correctly and safely.

Many good teachings and commentaries have been given on this sutta. The most comprehensive and authoritative theoretical study of the breath meditation is perhaps:

Anālayo Bhikkhu's well-written *Satipaṭṭhāna: The direct way to realization* (2003:125-136) and fully annotated, is actually an exposition on **the Satipaṭṭhāna Sutta** (M 10/1:55-63), but the common passages are valuable for a good understanding of the Ānāpāna,sati Sutta.

Nyanaponika Thera's *The Heart of Buddhist Meditation* (1962) is still a classic, containing an anthology of relevant texts translated from the Pali and Sanskrit. Chapter 6 deals with the mindfulness of breathing (pp 108-113). Part 2 contains the basic text of Mahā Satipaṭṭhāna Sutta (translated with notes) (pp 115-135); Part 3.39 is the Discourse on Mindfulness of Breathing (excerpts: M 118.15-43) (pp 165-169).

Ñāṇamoli Mahāthera's translation, *Mindfulness of Breathing (Ānāpānasati): Buddhist texts from the Pali Canon and Extracts from the Pali Commentaries*⁶⁶ is invaluable for the serious student and teacher for a more extensive study.

Buddhadāsa Bhikkhu's well-known *Ānāpānasati: Mindfulness with Breathing: unveiling the secrets of life; a manual for beginners* (1989)⁶⁷ is written from a spiritual reformer's viewpoint and is especially readable for those who wish to make a contemporary application of the meditation.

Ajahn Brahmavamsa's article "The beautiful breath: The Ānāpānasati Sutta," found in the *Dhamma Journal*,⁶⁸ is written in clear simple language from a practitioner's point of view. This is helpful reading for the practitioner.

Thich Nhat Hanh's *Breathe! You Are Alive: Sutra on the Full Awareness of Breathing* was first published as *Sutra on the Full Awareness of Breathing* (1988), with commentary (1996).⁶⁹ This book is popular for the western and westernized mind for its contemporary style. It is a good introductory reading to breath meditation.

Bhikkhu Sona,⁷⁰ has written an important article, "The mystery of the breath nimitta, or the case of the missing simile: an essay on aspects of the practice of breath meditation" (2000). This must-read article is found at <http://www.birken.ca/library> or its mirrors.

⁶⁵ Pañca,vimāṣati,sāhasrikā, Dutt 1934:204, tr Conze 1990:153; Śāriputrābhidharma, T1548 = T28.613b3.

⁶⁶ 1952; 2nd ed 1964 (1973).

⁶⁷ Tr from the Siamese by Santikaro Bhikkhu; Bangkok, 1987; 2nd edition, 1989.

⁶⁸ *Dhamma Journal* 3,1 January 2002:61-108 (ch 9).

⁶⁹ Tr fr the Vietnamese by Annabel Laity. Berkeley: Parallax Press, 1990; rev 1996.

⁷⁰ Birken Forest Monastery, British Columbia, Canada, belonging Ajahn Chah's lineage.

For a comparative study of the breath meditation as taught in the Pali Canon and the method as taught in the Chinese Ekōttara Āgama, see **Mahā Rāhul'ovāda Sutta** = SD 3.11 Intro (2).

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NOTE OF APPRECIATION

My joyful thanks to friends of the Pali Yahoo Group, especially John Kelly for his invaluable help in proof-reading the text and suggestions, and to Ong Yong Peng for his contagious enthusiasm and energy. My maiden attempt at translating this sutta was done using **the trilinear method** (Pali/verbatim English/idiomatic English) used during the “Pali Without Grammar” course (Pali Centre, Singapore, Feb-Mar 2003). The trilinear method was then introduced to the Pali Yahoo Group where it is well received. The trilinear editions is being used by such centres as the Bhavana Society, Washington, and the Insight Meditation Society, Barre, Massachusetts, USA. Beginning March 2005, I am deeply grateful to **Ven Anālayo** for sharing the drafts of his forthcoming *Comparative Study of the Majjhima* in the light of Sanskrit, Chinese and Tibetan texts which also provide very insightful commentaries into the Suttas and early Buddhist practice. I have also been deeply moved by **Ajahn Sujato's** *A History of Mindfulness* (2004), which uncannily speaks almost every word in my mind on the issues of “vipassana,” Sutta study, worldly monks and other issues. Above all, I admire Ajahn Sujato's compassionate courage that “silence is no option” when the truth can help us grow on the spiritual path.

Piya Tan

Update Note

For the most up-to-date **Ānāpāna,sati Sutta** notes and translation,
please refer to SD 7.13,
or download from
<http://dharmafarer.org>

Majjhima Nikāyo

Middle / group

The Middle Length Sayings 3

3 Upari,paññāsa Pāli

Later fifty / texts

3 The Final Fifty Texts

2 Anupada Vaggo

Step by step / chapter

2 The Step by Step Chapter

8 Ānâpâna,sati Suttam [118]

In-and-out-breathing mindfulness / discourse

8 The Discourse on the Mindfulness of the In-and-out-breathing [118]

<144> [78] 1 Evam me sutam.

Thus / by me / was heard

1 Thus have I heard.

Ekam samayam bhagavā Sāvattihyam viharati Pubb'ārāme Migāra,mātu,pāsāde

At one / time / the Blessed One / near Śrāvasti / stays / in the Eastern Park / in Migāra's Mother's palace

On one occasion, the Blessed One stayed in the Palace of Migāra's Mother in the Eastern Park near Sāvattihī,

sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhim
with many / well-known well known / elder / disciples / with
together with many very well known elder disciples:

āyasmatā ca Sāriputtena

the venerable / and / Sāriputra

the venerable Sāriputta,

āyasmatā ca Mahā,moggallānena⁷¹

the venerable / and / Mahā Maudgalyāyana

the venerable Mahā Moggallāna,

āyasmatā ca Mahā,kassapena

the venerable / and / Mahā Kaśyapa

the venerable Mahā Kassapa,

āyasmatā ca Mahā,kaccāyanena

the venerable / and / Mahā Katyāyana

the venerable Mahā Kaccāna,

āyasmatā ca Mahā,koṭṭhikena

the venerable / and / Mahā Kauṭṭhila

the venerable Mahā Koṭṭhita,

⁷¹ Mahāmoggallānena (Ka)

āyasmatā ca Mahā,kappinena
the venerable / and / Mahā Kapphiṇa
the venerable Mahā Kappiṇa,

āyasmatā ca Mahā,cundena
the venerable / and / Mahā Cunda
the venerable Mahā Cunda,

āyasmatā ca [79] Anuruddhena
the venerable / and / Anuruddha
the venerable Anuruddha,

āyasmatā ca Revatena
the venerable / and / Revata
the venerable Revata,

āyasmatā ca Ānandena,
the venerable / and / Ānanda
the venerable Ānanda,

aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhim.
other / and / well known well-known / elder / disciples / with
and other very well known elder disciples.

- 2 Tena kho pana samayena therā bhikkhū nave bhikkhū ovadanti anusāsanti:
At that / indeed / then / time / elder / monks / new / monks / they exhort / they instruct:
2 Now at that time, elder monks were exhorting and instructing new monks:

appekacce⁷² therā bhikkhū dasa pi bhikkhū ovadanti anusāsanti,
some / elder / monks / ten / too / monks / they exhort / they instruct:
some elder monks were exhorting and instructing ten monks;

appekacce therā bhikkhū vīsam pi bhikkhū ovadanti anusāsanti,
some / elder / monks / twenty / and / monks / they exhort / they instruct:
some elder monks were exhorting and instructing twenty monks;

appekacce therā bhikkhū timsam pi bhikkhū ovadanti anusāsanti,
some / elder / monks / thirty / too / monks / they exhort / they instruct:
some elder monks were exhorting and instructing thirty monks;

appekacce therā bhikkhū cattārīsam pi bhikkhū ovadanti anusāsanti.
some / elder / monks / forty / too / monks / they exhort / they instruct:
some elder monks were exhorting and instructing forty monks.

Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā ulāraṃ
The / and / new / monks / by the elder / monks / having been exhorted / having been instructed / high (excellent)
And the new monks, having been exhorted and instructed by the elder monks,

pubbenāparam viśesaṃ jānanti⁷³.
successive stages / distinction / they attain (know).
had attained successive stages of high distinction.

⁷² *Appekacce* (mpl), “come, several” < *api* + *ekacca*.

⁷³ *pajānanti* (Syā Kam Pī Ka)

<145> 3 Tena kho pana samayena bhagavā tad-ahu'posathe pannarase pavāraṇāya

At that / indeed / then / time / the Blessed One / that – very uposatha / the fifteenth / for the Invitation

3 At that time—it was⁷⁴ the Uposatha day⁷⁵ of the fifteenth, on the full-moon night of the Invitation

punṇāya punṇamāya rattiya bhikkhu, saṅgha, parivuto abbhokāse nisimno hoti.

full / full moon / night / monk order surrounded / in the open / seated / he is

ceremony⁷⁶—the Blessed One was seated in the open surrounded by the community of monks.

Atha kho bhagavā tuṅhī, bhūtaṃ tuṅhī, bhūtaṃ bhikkhu, saṅghaṃ anuviloketvā bhikkhū

And then / indeed / the Blessed One / being-silent being-silent / the order of monks / having looked around / at the monks

Then surveying the very silent community of monks, the Blessed One

āmantesi:

he addressed:

addressed them (thus):

4 “Āraddho 'smi, bhikkhave, imāya paṭipadāya; āraddha, citta 'smi, bhikkhave,

Satisfied I-am / O monks / with this / practice (path) / satisfied-mind I am / O monks

4 “Monks, I am content⁷⁷ with this progress. My mind is content, monks,

imāya paṭipadāya. Tasmā-t-īha, bhikkhave, bhīyoso, mattāya vīriyaṃ ārabhatha

With this / practice (path) / Therefor here / O monks / still more measure / effort / you exert (initiate)

with this progress. So, monks, assert all the more effort

appattassa pattiyā, anadhigatassa adhigamāya, (Be 3.0123) asacchikatassa sacchikiriyāya.

of the unattained / for attaining / of the unachieved / for achieving / of the unrealized / for realizing /

to attain the unattained, to achieve the unachieved, to realize the unrealized.

Idh'evāhaṃ Sāvatthiyaṃ Komudīṃ cātu, māsinīṃ āgamissāmi⁷⁸ ti .

Here just I / at Śrāvastī / for the water-lily / the fourth moon / will remain (end-quote)

I will wait right here at Śrāvastī for the Komudī full moon of the fourth month.⁷⁸

5 Assosum kho jānapadā bhikkhū:

They heard / indeed / from the country / the monks

5 The monks of the country-side heard:

⁷⁴ *ahu* has 2 meanings: (1) aor 3 sg, 2 sg of *bhavati*; (2) loc of *aha*, “a day” = “on that (very) day”.

⁷⁵ Uposatha. The Indian year, according to the ancient Indian system, is divided into three seasons (*utu*)—the hot season (*gimha*), the cold season (*hemanta*), and the rains (*vassa*) (A 4:138, SnA 317)—each lasting for four lunar months or “moons” (*cātu, māsa*). Each of these seasons are subdivided into eight fortnights (*pakkha*), the 3rd and the 7th containing 14 days and the others 15. Each month has two fortnights. Within each fortnight, the nights of the full moon (of the “bright half” or waxing moon, *sukka, pakkha*) and the new moon (either the 14th or the 15th) (of the “dark half” or waning moon”, *kaṇha, pakkha*) and night of the half-moon (the 8th) are regarded as especially auspicious, called *uposatha*, Sabbath or observance day. On king Bimbisāra’s proposal, the Buddha adopted these observance days (V: 101 f), on which occasion the monks would assemble to recite the Monastic Code (*pāṭi mokkha*) (V 1:101-104) and the laity would visit the monasteries to observe the Uposatha precepts (the 8 Precepts).

⁷⁶ *Pāvāraṇā*. This ceremony concludes the annual three-month monastic rains retreat, during which monks invite one another to be admonished regarding any misconduct that had been “seen, heard or suspected” of them.

⁷⁷ *Āraddha*, “accomplished, achieved; pleased, satisfied” (CPD, DP), pp of *ārājhati*; not pp of *ārabhati*, “undertakes, initiates”.

⁷⁸ *Komudī* is the full-moon day of the month of Kattikā, the fourth month of the rainy season. It is so called because the white water-lily (*kumuda*) bloomed at that time.

“Bhagavā kira tath’eva Sāvattthiyam Komudim cātu,māsinim āgamissatī” ti .

The Blessed One / it is said / there / just / at Śrāvasti / for the water-lily / fourth moon / he will stay (end-quote)

“It is said that the Blessed One will remain at Śrāvasti for the Komudī full moon of the fourth month.”

Te jānapadā bhikkhū Sāvattthim⁷⁹ osaranti bhagavantam dassanāya.

The / country / monks / for Śrāvasti / they leave / of the Blessed One / for seeing

The monks of the countryside then left for Śrāvasti to see the Blessed One.

6 Te ca kho therā bhikkhū bhiyyoso,mattāya nave bhikkhū ovadanti anusāsanti:

The / and / indeed / elder / monks / still more measure / new / monks / they exhort / they instruct:

6 And the elder monks exhorted and instructed the new monks all the more intensively:

appekacce therā bhikkhū dasa pi bhikkhū ovadanti anusāsanti,

some / elder / monks / ten / too / monks / they exhort / they instruct

some elder monks were exhorting and instructing ten monks;

appekacce therā bhikkhū vīsam pi bhikkhū ovadanti anusāsanti,

some / elder / monks / twenty / too / monks / they exhort / they instruct

some elder monks were exhorting and instructing twenty monks;

appekacce therā bhikkhū timsam pi bhikkhū ovadanti anusāsanti,

some / elder / monks / thirty / too / monks / they exhort / they instruct

some elder monks were exhorting and instructing thirty monks;

appekacce therā bhikkhū cattārisam pi bhikkhū ovadanti anusāsanti.

some / elder / monks / forty / too / monks / they exhort / they instruct

some elder monks were exhorting and instructing forty monks.

Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā ulāram

The / and / new / monks / by the elder / monks / being exhorted / being instructed / high (excellent)

And the new monks, having been exhorted and instructed by the elder monks,

pubbenāparam visesam jānanti.

successive stages / distinction / they attain (know)

attained successive stages of high distinction.

<146> 7 Tena kho pana समयena bhagavā tad-ahu’posathe pannarase Komudiyā

At that / indeed / then / time / the Blessed One / that – very uposatha / the fifteenth / of the water-lily /

7 At that time—it was the Uposatha day of the fifteenth, the full-moon night of the Komudī full

cātu,māsiniyā punnāya punnamāya rattiya bhikkhu,saṅgha,parivuto abbhokāse nisinno hoti.

in the fourth moon / full / full moon / night / Monk order surrounded / in the open / seated / he is.

moon of the fourth month—the Blessed One was seated in the open surrounded by the community of monks.

[80] Atha kho bhagavā tuṅhī,bhūtam tuṅhī,bhūtam bhikkhu,saṅgham anuviloketvā

Then / indeed / the Blessed One / being-silent being-silent / monk order / having looked around /

Then surveying the silent community of monks, the Blessed One

⁷⁹ Sāvattthiyam (Syā Kam Pi Ka)

bhikkhū āmantesi:

the monks / he addressed:

addressed them:

8 “Apalāpā’yam, bhikkhave, parisā; nippalāpā’yam, bhikkhave, parisā;
Without-idle-talk this / O monks / company / free-from-idle-talk this / O monks / company

8 “Monks, this assembly is without idle talk, free from idle talk.

suddhā sāre⁸⁰ patitthitā.

on a pure / essence / is established

It comprises of pure heartwood.⁸¹

Tathā,rūpo ayam, bhikkhave, bhikkhu,saṅgho; tathā,rūpā ayam, bhikkhave, parisā
Such form / this / O monks / the order of monks / that form / this / O monks / the company /

Monks, such is this community of monks, such is this assembly,

yathā,rūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjali,karaṇīyā

such form / the company/worthy of offerings/worthy of hospitality/worthy of gifts/worthy of lotus-palm making

which is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of salutation with the lotus-gesture,⁸²

anuttaram puñña-k,khettam lokassā ti .

incomparable merit field / of the world / (end-quote)

an incomparable field of merit for the world.

Tathā,rūpo ayam, bhikkhave, bhikkhu,saṅgho; tathā,rūpā ayam, bhikkhave, parisā
That form / this / O monks / the order of monks / that form / this / O monks / the company

Monks, such is this community of monks, such is this assembly,

yathā,rūpāya parisāya appam dinnam bahu hoti, bahu dinnam bahutaram.

which form / to such a company / small / what is given / big / becomes / big / what is given / bigger.

that a small gift given to it becomes great and a great gift greater.⁸³

Tathā,rūpo ayam, bhikkhave, bhikkhu,saṅgho; tathā,rūpā ayam, bhikkhave, parisā
That form / this / O monks / monk order / that form / this / O monks / the company

Monks, such is this community of monks, such is this assembly,

yathā,rūpā parisā dullabhā dassanāya lokassa.

which form / such a company / hard to find / to look at / of the world.

that it is rare for the world to see such a company.

Tathā,rūpo ayam, bhikkhave, bhikkhu,saṅgho; tathā,rūpā ayam, bhikkhave, parisā

That form / this / O monks / the Order of Monks / that form / this / O monks / company

Monks, such is this community of monks, such is this assembly,

⁸⁰ *suddhasāre* (Syā Kam Pī)

⁸¹ *Suddhā sāre*, alt tr “of the pure essence”: *sāra*, “heartwood”, that is, the core or essence of anything; the pith or the best of wood—a simile for spiritual strength and attainment. See, for example, Madhu,piṇḍika S (1:111 = M 18.12) and Udumbarikā Sīhanāda S (D 25.15-19). The Buddha’s humour is evident in such a simile given in Udumbarika Sīhanāda S (D3:47-53 = 25.15-19).

⁸² *Añjalī*, or more fully, *kamal’añjalī*, “lotus gesture”, that is, with cupped hands held between the chest level and the crown depending on one’s devotion. In the Thai tradition, however, the palms are pressed close together.

⁸³ For a discussion on the giving of gifts, see for example, the Dakkhiṇā,vibhaṅga S (M 142) and Dakkhiṇā S (A 4.78=2:80 f.).

yathā,rūpaṃ parisāṃ alaṃ yojana,gaṇaṇāni dassanāya gantum puṭosenāpi.
which form/ company/ enough/ leagues counting/ to see/ to go/ with-a-travel-bag just.
that it is worth going many leagues with only a travelling bag⁸⁴ just to see such a company.⁸⁵

<147> 9 Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe arahanto
There are/ O monks/ monks/ in this/ monk order/ who are worthy ones
9 Monks, there are in this community of monks those who are Arhants

khīn'āsava vusitavanto kata,karaṇīyā ohita,bhārā anuppatta,sa-d-atthā⁸⁶
canker-destroyed/ lived the (holy) life/ done what should be done/ burden laid-down/ reached their-own goal
with mental cankers⁸⁷ destroyed, who have lived the holy life, done what had to be done, laid down the
burden, reached their own goal,

parikkhīna,bhava,samyojanā samma-d-aññā,vimuttā.
totally-destroyed being fetters/ rightly through-direct-knowledge liberated.
destroyed the fetters of being, completely liberated through direct knowledge

—eva,rūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhu,saṅghe (Be 3.0124)
Such form moreover/ O monks/ there are/ monks/ in this/ monk order
—such is the nature of the monks in this community of monks.

10 Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe pañcannaṃ orambhāgiyānaṃ
There are/ O monks/ monks/ in this/ order of monks/ of the five/ connected with this side (of existence)

10 Monks, there are in this community of monks those who, with the destruction of the five lower fetters [connected with the lower realms of existence],

samyojanānaṃ⁸⁸ parikkhayā opapātikā tattha parinibbāyino anāvatti,dhammā tasmā lokā.
fetters/ having fully destroyed/ spontaneously-born/there/ final nirvana/ not returning by-nature/ from that/ world.
are **spontaneously reborn** [in the Pure Abodes]⁸⁹ and there attain final Nirvana, without ever returning
from that world.

—eva,rūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhu,saṅghe.
Such form moreover/ O monks/ there are/ monks/ in this/ monk order

⁸⁴ *Putosena*, a bag for carrying food when travelling, a knapsack.

⁸⁵ *puṭosenāpi tathā,rūpo ayaṃ bhikkhave bhikkhu,saṅgho, tathā,rūpā ayaṃ parisā* (Sī Pi Ka)

⁸⁶ *sadattā*, may be resolved two ways: (1) *sa-d-atthā*, “one own goal”, (2) *sant + attā*, “the sublime goal”, “the ideal”.

⁸⁷ “Mental cankers,” *āsava*. The term *āsava* (lit “cankers”) comes from *ā-savati* “flows towards” (ie either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints”, RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untranslated. The Abhidhamma lists four *āsava*: the canker of (1) sense-desire (*kāma'āsava*), (2) (desire for eternal) existence (*bhav'āsava*), (3) wrong views (*diṭṭh'āsava*), (4) ignorance (*avijjāsava*) (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These four are also known as “floods” (*ogha*) and “yokes” (*yoga*). The list of three cankers (omitting the canker of views) [43] is probably older and is found more frequently in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsava*s is equivalent to Arhantship. See BDict under *āsava*.

⁸⁸ The 10 Fetters (*samyojana*) are: Personality view (*sakkāya,diṭṭhī*), persistent doubt (*vicikicchā*), attachment to rules and rites (*sīla-b,bata,parāmāsa*), sensual lust (*kāma,rāga*), repulsion (*paṭigha*), greed for form existence (*rūpa,rāga*), greed for formless existence (*arūpa,rāga*), conceit (*māna*), restlessness (*uddhacca*), ignorance (*avijjā*) (S 5:61, A 5:13, Vbh 377). In some places, no. 5 (*paṭigha*) is replaced by illwill (*vyāpāda*). The first 5 are the lower fetters (*orambhāgiya*), and the rest, the higher fetters (*uddhambhāgiya*).

⁸⁹ That is, reborn in the Pure Abodes (*suddh'āvāsa*), the five highest heavens of the Form World (*rūpa,loka*) where only Non-returners assume their last birth to become Arhants and Nirvana. These worlds are *Āviha* (“Non-declining”), *Ātappa* (“Unworried”), *Sudassā* (“Clearly Visible”), *Sudassī* (“Clear-visioned”) and *Akaṇiṭṭhā* (“Highest”) (D 3:237, M 3:103, Vbh 425, Pug 42-46).

—Such is the nature of the monks in this community of monks.

11 Santi, bhikkhave, bhikkhū imasmim bhikkhu, saṅghe
There are / O monks / monks / in this / Monk Order /

11 Monks, there are in this community of monks those who,

tinnam samyojanānam parikkhayā rāga, dosa, mohānam tanuttā
of the three / fetters / having totally destroyed / of lust, hate, delusion / diminished /
with the destruction of the three fetters⁹⁰ and with the diminishing of lust, hate and delusion,

sakadāgāmino sakid-eva⁹¹ imam lokam āgantvā [81] dukkhass' antam karissanti.
Once Returner / once only / this / world / having returned / of suffering's end / they will make.
are **Once-returners**, returning only once to this world to make an end of suffering

—eva, rūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhu, saṅghe.
Such form moreover / O monks / there are / monks / in this / monk order

—Such is the nature of the monks in this community of monks.

12 Santi, bhikkhave, bhikkhū imasmim bhikkhu, saṅghe tinnam samyojanānam
There are / O monks / monks / in this / monk order / of three / fetters

12 Monks, there are in this community of monks those who, with the total destruction of the three

parikkhayā sotāpannā avinipāta, dhammā niyatā sambodhi, parāyanā.
totally destroyed / stream-winners / not-bound-for-a-suffering-world-by-nature / sure of liberation / self-awakening bound-for.
fetters, are **Stream-winners**, not bound for the lower world,⁹² sure of liberation, destined for awakening

—eva, rūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhu, saṅghe.
Such form moreover / O monks / there are / monks / in this / monk order

—such is the nature of the monks in this community of monks.

13 Santi, bhikkhave, bhikkhū imasmim bhikkhu, saṅghe
There are / O monks / monks / in this / monk order /

Monks, there are in this community of monks those

catunnam sati' patthānānam⁹³ bhāvanā' nuyogam anuyuttā viharanti.
of the four / mindfulness establishment / cultivation devotion / devoted to / they dwell.
who dwell devoted to the cultivation of the four stations of mindfulness

—eva, rūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhu, saṅghe.
Such form moreover / O monks / there are / monks / in this / monk order

—such is the nature of the monks in this community of monks.

⁹⁰ The (first) three fetters: see §10n.

⁹¹ *sakim deva* (Ka)

⁹² *Avinipāta*, alt tr “not fated for birth in a suffering state”; opp of *vinipāta*, “the world of suffering”, another name for the 4 woeful courses (*duggati*) or the 4 lower worlds (*apāya*) (Vism 13.92 f). Sometimes 5 woeful courses (*pañca, gati*) (D 3:234=33.2.1, A 11.68) are mentioned: the hells (*niraya*), the animal kingdom (*tirachāna, yoni*), the ghost realm (*pitti, visaya*), the human world (*manussa*) and the heavenly world (*deva*). Of these, the first three are woeful, with the asura-demons (*asura, kāya*) as the fourth woeful course. The remaining two are “happy courses” (*sugati*). For a discussion, see Nyanaponika & Bodhi (tr), *Numerical Discourses of the Buddha*, 1999:14-19.

⁹³ *sati' patthāna*. I have analyzed it as *sati* + *upaṭṭhāna* (setting up) rather than *sati* + *paṭṭhāna* (foundation). Cf Nāṇamoli & Bodhi 2001 n136).

Santi, bhikkhave, bhikkhū imasmim bhikkhu, saṅghe

There are / O monks / monks / in this / monk order /

Monks, there are in this community of monks

catunnaṃ samma-p, padhānaṃ bhāvanā' nuyogam anuyuttā viharanti.

of the four / right strivings / cultivation devotion / devoted to / they dwell.

those who dwell devoted to the cultivation of the four right exertions.⁹⁴

Santi, bhikkhave, bhikkhū imasmim bhikkhu, saṅghe

There are / O monks / monks / in this / monk order

Monks, there are in this community of monks

catunnaṃ iddhi, pādānaṃ bhāvanā' nuyogam anuyuttā viharanti.

of the four / power bases / cultivation devotion / devoted to / they dwell.

those who dwell devoted to the cultivation of the four bases for spiritual power.⁹⁵

Santi, bhikkhave, bhikkhū imasmim bhikkhu, saṅghe

There are / O monks / monks / in this / monk order

Monks, there are in this community of monks

pañcannaṃ indriyānaṃ bhāvanā' nuyogam anuyuttā viharanti.

of the five / faculties / cultivation devotion / devoted to / they dwell.

those who dwell devoted to the cultivation of the five spiritual faculties.⁹⁶

Santi, bhikkhave, bhikkhū imasmim bhikkhu, saṅghe

There are / O monks / monks / in this / monk order /

Monks, there are in this community of monks

pañcannaṃ balānaṃ bhāvanā' nuyogam anuyuttā viharanti.

of the five / powers / cultivation devotion / devoted to / they dwell.

those who dwell devoted to the cultivation of the five spiritual powers.⁹⁷

Santi, bhikkhave, bhikkhū imasmim bhikkhu, saṅghe

There are / O monks / monks / in this / monk order /

Monks, there are in this community of monks

sattannaṃ bojjaṅgānaṃ bhāvanā' nuyogam anuyuttā viharanti.

of the seven / awakening-factors / cultivation devotion / devoted to / they dwell.

those who dwell devoted to the cultivation of the seven awakening-factors.

Santi, bhikkhave, bhikkhū imasmim bhikkhu, saṅghe

There are / O monks / monks / in this / monk order /

Monks, there are in this community of monks

ariyassa atthaṅgikassa maggassa bhāvanā' nuyogam anuyuttā viharanti.

of the noble eightfold path cultivation / devotion / devoted to / they dwell.

those who dwell devoted to the cultivation of the Noble Eightfold Path.

⁹⁴ *Samma-p, padhāna*, Right Exertion or Striving, same as Right Effort, the 6th limb of the Noble Eightfold Path.

⁹⁵ *Iddhi, pāda*, the 4 bases for spiritual power: focus of will (*chanda*), of effort (*vīriya*), of mind (*citta*), of investigation (*vimāṃsā*) (D 3:213=M 1:103=2:11, D 3:221, Vbh 216).

⁹⁶ *Indriya*, the 5 spiritual faculties: faith (*saddhā*), effort (*vīriya*), mindfulness (*sati*), concentration (*samādhi*), wisdom (*paññā*) (D 2:239, S 5:193; Tha 352).

⁹⁷ *Bala*, the 5 spiritual powers: same as *pañc'indriya*, but are unshakable (untouched by their opposites) in the Stream-winner (A 5.15) (D 3:239, S 48.43, S 50, A 3:10, Vbh 342).

—Eva,rūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhu,saṅghe.

Such form moreover / O monks / there are / monks / in this / monk order

—Such is the nature of the monks in this community of monks.

14 Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe

There are / O monks / monks / in this / monk order

14 Monks, there are in this community of monks

mettā,bhāvanā'nuyogam anuyuttā viharanti

lovingkindness cultivation devotion / devoted to / they dwell

those who dwell devoted to the cultivation of lovingkindness.

Santi, bhikkhave, bhikkhū **[82]** imasmim bhikkhu,saṅghe

There are / O monks / monks / in this / monk order

Monks, there are in this community of monks

karunā,bhāvanā'nuyogam anuyuttā viharanti;

compassion cultivation devotion / devoted to / they dwell

those who dwell devoted to the cultivation of compassion.

Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe

There are / O monks / monks / in this / monk order

Monks, there are in this community of monks

muditā,bhāvanā'nuyogam anuyuttā viharanti;

altruistic joy cultivation devotion / devoted to / they dwell

those who dwell devoted to the cultivation of altruistic joy.

Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe

There are / O monks / monks / in this / monk order

Monks, there are in this community of monks

upekkhā,bhāvanā'nuyogam anuyuttā viharanti;

equanimity cultivation devotion / devoted to / they dwell

those who dwell devoted to the cultivation of equanimity.

Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe

There are / O monks / monks / in this / monk order

Monks, there are in this community of monks

asubha,bhāvanā'nuyogam anuyuttā viharanti;

impurities cultivation devotion / devoted to / they dwell

those who dwell devoted to the meditation on the impurities.

Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe

There are / O monks / monks / in this / monk order

Monks, there are in this community of monks

anicca,saññā,bhāvanā'nuyogam anuyuttā viharanti.

impermanence perception cultivation devotion / devoted to / they dwell

those who dwell devoted to the cultivation of the perception of impermanence.

—Eva,rūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhu,saṅghe.

Such form moreover / O monks / there are / monks / in this / monk order

—Such is the nature of the monks in this community of monks.

Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe

There are / O monks / monks / in this / monk order

Monks, there are in this community of monks

ān'āpāna,sati,bhāvanā nuyogam anuyuttā viharanti.

In-and-out-breathing mindfulness cultivation devotion / devoted to / they dwell

those who dwell devoted to **the cultivation of the mindfulness of the in-and-out-breathing.**

Ānāpānasati bhāvanā

In-and-out-breathing mindfulness / cultivation

Cultivation of the Mindfulness of the In-and-out-breathing

15 Ān'āpāna,sati, bhikkhave, bhāvitā bahulī,katā maha-p,phalā hoti mahānisamsā.

In-and-out-breathing mindfulness / O monks / developed / made much / of great fruit / it is / of great benefit

15 Monks, when the mindfulness of the in-and-out-breathing is developed and often cultivated, it is of great fruit and great benefit.⁹⁸

Ān'āpāna,sati, bhikkhave, bhāvitā bahulī,katā cattāro sati'paṭṭhāne paripūreti.

In-and-out-breathing mindfulness / O monks / developed / made much / the four / mindfulness establishments / it fulfills.

When the mindfulness of the in-and-out-breathing is developed and often cultivated, it brings the four stations of mindfulness to perfection.

Cattāro sati'paṭṭhānā bhāvitā bahulī,katā satta bojjhaṅge paripūrenti.

The four / mindfulness establishment / developed / made much / the seven / enlightenmen-factors / they fulfill.

When the four stations of mindfulness are developed and often cultivated, they bring the seven awakening-factors to perfection.

Satta bojjhaṅgā bhāvitā bahulīkatā vijjā,vimuttiṃ paripūrenti.

The seven / awakening-factors / developed / made much / true-knowledge liberation / they fulfill.

When the seven awakening-factors are developed and often cultivated, they bring true knowledge and liberation to perfection.

<148> **16** Kathaṃ bhāvitā ca, bhikkhave, ān'āpāna,sati,

How / is developed / and / O monks / in-and-out-breathing mindfulness?

16 And how, monks, is the mindfulness of the in-and-out-breathing developed,

kathaṃ bahulī,katā maha-p,phalā hoti mahānisamsā?

How / when made much / of great fruit / it is / of great benefit?

and how is it often cultivated so that it is of great fruit and great benefit?⁹⁹

⁹⁸ See Mahā Rāhul'ovāda S (M 1:420=62.5).

⁹⁹ See *The Middle Length Discourses* 2nd ed 2001 nn140-142. This section is identical to that of the Satipaṭṭhāna S (M 10.4) except for the similes in the latter. The whole section on the Mindfulness of the Breath (M 118.16-22) here is identical to that of the Mahā Rāhul'ovāda S (M 1:425-7=62.25-29). The Mahā Rāhul'ovāda S however ends by mentioning that breath meditation benefits one in that “even the final in-breaths and out-breaths are known as they cease, not unknown” (M 62.30), that is, the practitioner dies with a calm and clear mind.

17 Idha, bhikkhave, bhikkhu araṇṇa, gato vā rukkha, mūla, gato vā suññ'āgāra, gato vā
Here/ O monks / a monk/ the-forest gone-to / or / to the tree-foot gone-to / or / to an-empty-hut gone-to / or

17 Here, monks, a monk¹⁰⁰ who has gone to the forest or to the foot of a tree or to an empty house,

nisīdati pallaṅkam ābhujitvā ujum (Be 3.0125) kāyaṃ paṇidhāya.

he sits/ cross-legged / having bent / straightened / the body / applying

sits down, and having crossed his legs and keeping his body upright,

parimukham¹⁰¹ satim upatthapetvā.

around the entrance / mindfulness / having established

establishes mindfulness before him.

So sato'va assasati sato'va passasati.

He / mindfully just / he breathes in / mindfully just / he breathes out.

—Mindfully¹⁰² he breathes in, mindfully he breathes out.

Soḷas'ākāra Uddesa

sixteen aspects / summary

Synopsis: The Sixteen Aspects

18 (A) Kāyānupassanā

body contemplation

18 (A) The First Tetrad: Contemplation of the Body

(1) Dīgham vā assasanto 'Dīgham assasāmī' ti pajānāti;

Long / or / breathing in / long / I breathe in (end-quote) / he knows.

(1) Breathing in long,¹⁰³ he knows: 'I breathe in long [Long in-breath]';¹⁰⁴

dīgham vā passasanto 'Dīgham passasāmī' ti pajānāti;

Long / or / breathing out / long / I breathe out (end-quote) / he knows.

Or, breathing out long, he knows: 'I breathe out long [Long out-breath]';

(2) rassam vā assasanto 'Rassam assasāmī' ti pajānāti;

Short / or / breathing in / short / I breathe out / (end-quote) / he knows.

(2) Or, breathing in short, he knows: 'I breathe in short [Short in-breath]';

¹⁰⁰ DA on the Mahā Satipaṭṭhāna S with the identical context here says that “monk” (*bhikkhu*) indicates “whoever undertakes that practice...is here comprised under the term *bhikkhu*”. See Dh 142; also Dh 362, 260-270. Cf the *Bhikkhu Vagga* (ch 25) and the *Brahmaṇa Vagga* (ch 26) of Dh.

¹⁰¹ *Parimukham*, lit “around the entrance”, here always used idiomatically and as an adverb, meaning “in front”: so U Thittila (*Vbh*: T 319, 328), Walshe (*D:W* 1995:335), Soma Thera (1998:42 f digital ed), and Ñāṇamoli & Bodhi (*M:ÑB* 2001:527). The *Vibhaṅga* explains it as “at the tip of the nose or at the centre of the upper lip” (*Vbh* 252 = §537). See *Introd* (2) above.

¹⁰² Ce Kam PTS Se *sato*.

¹⁰³ Ajahn Brahmavaṃso: “As one relaxes and settles down, the breath becomes short by itself. When the body is relaxing, you don't need as much oxygen to give the body energy. So it's quite natural that these two steps usually follow one after the other. The whole point of these two steps [long breaths, short breaths] is just to experience the breath instead of attending to many things. What you're doing is to focus on one thing.” (“The Beautiful Breath”, 1999).

¹⁰⁴ I have rendered these important sentences and those of the first 2 (“noting”) tetrads to reflect a “bare noting” (denoted by *pajānāti*) that should occur in meditation whose purpose is mental focus and not grammatically complete sentences. Only the steps 1-4 are noted by *pajānāti*; the rest (5-16) are *sikkhati*, or “training” aspects (ie one has to put in more regulated effort).

rassaṃ vā passasanto ‘Rassaṃ passasāmī’ ti pajānāti;
 Short / or / breathing out / short / I breathe out / (end-quote) / he knows.
 Or, breathing out short, he knows: ‘I breathe out short [Short out-breath]’;¹⁰⁵

- (3) ‘Sabba,kāya,paṭisaṃvedī assasissāmī’ ti sikkhati;
 whole body one-who-experiences / I will breathe in (end-quote) / he trains (himself).
 (3) He trains himself thus: ‘I will breathe in experiencing the whole body.’

‘Sabba,kāya,paṭisaṃvedī passasissāmī ti sikkhati;
 whole body one-who-experiences / I will breathe out (end-quote) / he trains (himself).
 He trains himself thus: ‘I will breathe out experiencing the whole body’;¹⁰⁶

- (4) ‘Passambhayaṃ kāya,sankhāraṃ assasissāmī’ ti sikkhati;
 Calming / bodily formation / I will breathe in (end-quote) / he trains (himself).
 (4) He trains himself thus: ‘I will breathe in calming the bodily formation [function of breathing]’;¹⁰⁷

‘Passambhayaṃ kāya,sankhāraṃ passasissāmī’ ti sikkhati;
 Calming / bodily function / I will breathe out (end-quote) / he trains (himself).
 He trains himself thus: ‘I will breathe out calming the bodily formation [function of breathing]’;¹⁰⁸

19 (B) Vedanā’ nupassanā

I feelings contemplation

19 (B) The Second Tetrad: Contemplation of Feelings

- (5) ‘Pīti,paṭisaṃvedī assasissāmī’ ti sikkhati;
 Zest one-who-experiences / I will breathe in (end-quote) / he trains (himself).
 (5) He trains himself thus: ‘I will breathe in experiencing zest’;¹⁰⁹

¹⁰⁵ In practical terms, focussing on the first 2 factors of this tetrad, that is maintaining one’s undivided focus on the breath or one’s conception of it can lead to *jhāna*. However, in the (Pabbateyyā) Gāvi S, the Buddha warns Moggallāna not to go into the 2nd *jhāna* until he has thoroughly mastered the 1st *jhāna* (A 4:418 f=9.35 quoted at Vism 153 f).

¹⁰⁶ “the whole body”, so Thich Nhat Hanh (1990:6, 46-49) & esp Bodhi (2001 n141). MA glosses as “the whole body of breath” that is, its three phases of each in-breath and out-breath through its three phases of beginning, middle and end. Ajahn Brahmavaṃso keeps to this tradition, teaching that “you have just the target in your mind—just the breath and nothing else...the full attention on the breath” (“Beautiful Breath”, 1999). Cf the remark that the in-and-out-breathing is “a body among the bodies” (§24). However, according to transpersonal psychology (especially bodywork and breathwork, the whole *body* breathes.

¹⁰⁷ *Saṅkhāra*. The bodily formation is the in-and-out-breathing itself (M 44.13). This calming process may lead to the development of *jhāna*, but this is not the primary object here (Walshe 1995 n641). See the Cūḷavedalla S (M 44.14) for explanation of *kāya,sankhāra*.

¹⁰⁸ Ajahn Brahmavaṃso: “Once you have full attention on the breath, the next stage is where the beauty and the bliss have a chance to arise... This is where you calm down that object of mind, the breath, by giving the suggestion, ‘calm, calm, calm’. Instead of just an ordinary breath that you’re aware of, you deliberately, by an act of will, calm that breath down...it gets softer and softer...more and more beautiful. But you have to be careful here... If you calm the breath in the fourth stage before you complete the third stage, that’s when you go to sleep... **When the attention is fully there, then calm that object inside your mind.**” (“Beautiful Breath”, 1999)

¹⁰⁹ *pīti*. Sometimes translated as “rapture”, but “zest” is closer to evoking the more subtle yet enthusing nature of *pīti*. One experiences zest in two ways: by attaining either the 1st or 2nd *jhāna* in which zest is present, one experiences it in the mode of calm (*samatha*); by emerging from that *jhāna* and reflecting that zest is subject to destruction, one experiences zest in the mode of insight (*vipassanā*). Psychologically, zest is a kind of “joyful interest”, as such may be associated with wholesome, unwholesome or neutral states (BDict: pīti). Zest belongs the Formation

‘Pīti,paṭisaṃvedī passasissāmī’ ti sikkhati;
Zest one-who-experiences / I will breathe out (end-quote) / he trains (himself).
He trains himself thus: ‘I will breathe out experiencing zest’;

- (6) ‘Sukha,paṭisaṃvedī assasis[83]sāmī’ ti sikkhati;
Joy one-who-experiences / I will breathe in (end-quote) / he trains (himself).
(6) He trains himself thus: ‘I will breathe in experiencing joy’;¹¹⁰ [83]

‘Sukha,paṭisaṃvedī passasissāmī’ ti sikkhati;
Joy one-who-experiences / I will breathe out (end-quote) / he trains (himself).
He trains himself thus: ‘I will breathe out experiencing joy’;

- (7) ‘Citta,saṅkhāra,paṭisaṃvedī assasissāmī’ ti sikkhati;
Mental functions one-who-experiences / I will breathe in/ (end-quote) / he trains (himself).
(7) He trains himself thus: ‘I will breathe in experiencing the mental formations [mental functions]’;¹¹¹

Citta,saṅkhāra,paṭisaṃvedī passasissāmī’ ti sikkhati;
Mental functions one-who-experiences / I will breathe out (end-quote) / he trains (himself).
He trains himself thus: ‘I will breathe out experiencing the mental formations [mental functions]’;

- (8) ‘Passambhayaṃ citta,saṅkhāraṃ assasissāmī’ ti sikkhati,
Calming / mental functions/ I will breathe in (end-quote) / he trains
(8) He trains himself thus: ‘I will breathe in calming the mental formations [mental functions]’;

‘Passambhayaṃ citta,saṅkhāraṃ passasissāmī’ ti sikkhati;
Calming / mental functions / I will breathe out (end-quote) / he trains
He trains himself thus: ‘I will breathe out calming the mental formations [mental functions]’;

20 (C) Cittānupassanā

mind contemplation

20 (C) The Third Tetrad: Contemplation of the Mind

Group (*saṅkhāra-k,khandha*) while joy (*sukha*) belongs to the Feeling Group (*vedanā-k,khandha*). Zest is compared to when a thirsty man lost in the desert finds water; joy is what he feels when he is drinking the water. See Vism 4.94 ff.

¹¹⁰ Ajahn Brahmavaṃso: “As you calm the breath down, you get to the stage where the breath becomes very, very refined, very peaceful, and very smooth. It is the nature of such a mind state that it should be very happy... This is another type of happiness, and it takes wisdom to be able to recognize it... the Buddha taught the fifth and sixth steps to arouse that [un arisen] beauty.” The 5th step is the deliberate arousal of zest (*pīti*) with the beautiful breath; the 6th step is the deliberate arousal of joy (*sukha*). “This is one important training in meditation, to be able to extract the perceptions of happiness and joy from whatever you’re doing... When the breath is very peaceful, search for that bliss and you will find it.” This is what Brahmavaṃso calls “**the beautiful breath**”. (“Beautiful Breath”, 1999)

¹¹¹ *citta,saṅkhāra*. The same method given in the previous note applies to the second and third clauses. According to Ajahn Brahmavaṃso, “When the beautiful breath is established, it may appear that your breath has disappeared, that you have this beautiful stable peace but no breath... you are still breathing, but the breath is no longer being experienced as a touch of the body, instead it is experienced as an object of mind. You are switching from feeling to knowing... That is why the Buddha called this seventh stage... ‘knowing the breath as a mind object’.” (“Beautiful Breath” 1999). According to some teachers, in the second, the three lower *jhāna* are present and in the third, all four are present. Mental formations here refer to feelings, perceptions and other mental concomitants, and which are calmed by the development of successively higher levels of calm and insight. See the Cūḷavedalla S (M 44.14) for explanation of *citta,saṅkhāra*.

- (9) ‘Citta,paṭisaṃvedī assasissāmī’ ti sikkhati;
the-mind one-who-experiences / I will breathe in (end-quote) / he trains (himself).
- (9) He trains himself thus: ‘I will breathe in experiencing the mind’;
- ‘Citta,paṭisaṃvedī passasissāmī’ ti sikkhati;
the-mind one-who-experiences / I will breathe out (end-quote) / he trains (himself).
- He trains himself thus: ‘I will breathe out experiencing the mind’;¹¹²
- (10) ‘Abhippamodayaṃ cittaṃ assasissāmī’ ti sikkhati;
gladdening / the mind / I will breathe in (end-quote) he trains (himself).
- (10) He trains himself thus: ‘I will breathe in gladdening the mind’;
- ‘Abhippamodayaṃ cittaṃ passasissāmī’ ti sikkhati;
gladdening / the mind / I will breathe out (end-quote) / he trains (himself).
- He trains himself thus: ‘I will breathe out gladdening the mind’;¹¹³
- (11) ‘Samādahaṃ cittaṃ assasissāmī’ ti sikkhati;
concentrating / the mind / I will breathe in (end-quote) / he trains (himself).
- (11) He trains himself thus: ‘I will breathe in concentrating the mind’;
- ‘Samādahaṃ cittaṃ passasissāmī’ ti sikkhati;
concentrating / the mind / I will breathe out (end-quote) / he trains (himself).
- He trains himself thus: ‘I will breathe out concentrating the mind’;¹¹⁴
- (12) ‘Vimocayaṃ cittaṃ assasissāmī’ ti sikkhati;
freeing / the mind / I will breathe in (end-quote) / he trains (himself).
- (12) He trains himself thus: ‘I will breathe in freeing the mind’;
- ‘Vimocayaṃ cittaṃ passasissāmī’ ti sikkhati;
freeing / the mind / I will breathe out (end-quote) / he trains (himself).
- He trains himself thus: ‘I will breathe out freeing the mind’;¹¹⁵

¹¹² “Experiencing the mind”. According to Ajahn Brahmavaṃso, “It’s only at this stage that you can know the mind... **the only place where you can know actually experience the mind**... by what we call a *nimitta*, a reflection of the mind. Remember the mind is that which is ‘knowing’.” (“Beautiful Breath”, 1999). According to Bhikkhu Bodhi “experiencing the mind” is to be understood by way of the fourth *jhāna* (2001 n1118). *Citta*, “mind” is synonymous with *mano* and *viññāṇa* (*Yaṃ... idam vuccati cittaṃ ti vā mano ti vā viññāṇaṃ ti vā*, D 1:21; *Yaṃ ca kho etaṃ... vuccati cittaṃ iti pi mano iti pi viññāṇa iti pi*, S 2:94 f), so too in most traditions following the Abhidharma period, but they were clearly differentiated within the Yogācāra. SA says that all the three are names for the mind-base (*man’āyatana*). See Bodhi, *Connected Discourses*, 2000:769 n154.

¹¹³ “Gladdening the mind”. According to Ajahn Brahmavaṃso, the mental reflex (*nimitta*) may appear to some as being “too dull” or “unstable”, which are addressed by the 10th and 11th steps, respectively; “shining the *nimitta* and sustaining the *nimitta*”. “The more joy there is in the mind, the more brilliant shines the *nimitta*. To enter *Jhāna*, the *nimitta* has to be the most brilliant thing that you have ever seen, and on unearthly beauty.” (“Beautiful Breath”, 1999). The reflex may be dull also due to poor moral conduct or to low mental effort. In the latter case, one should remedy it by switching to “the inspirational meditations” like a reflection (*anussati*) on any of the Three Jewels, on giving (*cāgānussati*) or *mettā, bhāvanā*. According to Bhikkhu Bodhi, “gladdening the mind” is either the attainment of the first 2 *jhāna* (containing zest) or as the penetration of those *jhāna* by regarding them with insight as subject to destruction. (2001 n1118)

¹¹⁴ “Concentrating the mind”. Sometimes, “even the brilliant *nimitta* can appear unstable... it is just a reflection of the knower... If the knower moved so did [his] reflection, the *nimitta*.” The solution, according to Ajahn Brahmavaṃso, is to “focus on the knower, that which is experiencing this, and calm that into stillness”. (“Beautiful Breath”, 1999). According to Bhikkhu Bodhi, “concentrating the mind” refers either to the concentration pertaining to the *jhāna* or to the momentary concentration that arises along with insight (2001 n1118)

21 (D) Dhammānupassanā

mind-object contemplation

21 (D) The Fourth Tetrad: Contemplation of Mind-objects¹¹⁶

- (13) ‘Aniccā’ nupassī assasissāmī’ ti sikkhati;

impermanence one-who-experiences / I will breathe in (end-quote) / he trains (himself).

- (13) He trains himself thus: ‘I will breathe in contemplating impermanence’;

‘Aniccā’ nupassī passasissāmī’ ti sikkhati;

impermanence contemplator / I will breathe out (end-quote) / he trains (himself).

He trains himself thus: ‘I will breathe out contemplating impermanence’;¹¹⁷

- (14) ‘Virāgānupassī assasissāmī’ ti sikkhati;

fading-away contemplator / I will breathe in (end-quote) / he trains (himself).

- (14) He trains himself thus: ‘I will breathe in contemplating the fading away [of lust]’;

‘Virāgānupassī passasissāmī’ ti sikkhati;

fading-away contemplator / I will breathe out (end-quote) / he trains (himself).

He trains himself thus: ‘I will breathe out contemplating the fading away [of lust]’;¹¹⁸

- (15) ‘Nirodhānupassī assasissāmī’ ti sikkhati;

cessation contemplator / I will breathe in (end-quote) / he trains (himself).

- (15) He trains himself thus: ‘I will breathe in contemplating the cessation [of suffering]’;

‘Nirodhānupassī passasissāmī’ ti sikkhati;

cessation contemplator / I will breathe out (end-quote) / he trains (himself).

He trains himself thus: ‘I will breathe out contemplating the cessation [of suffering]’;¹¹⁹

¹¹⁵ “Freeing the mind”. Here, according to Ajahn Brahmavaṃso, “the mind usually has two experiences that are exactly the same, but just depending on your perspective. You either find yourself “diving” into the *nimitta*... The attention just sinks in there. Or else that *nimitta*, that ‘beautiful light’ or ‘feeling’, just completely ‘envelops you’. ‘You’ don’t do this...it just happens... You enter the *Jhāna* through freeing the mind. The Buddha called the *Jhānas* stages of freedom (*vimokkha*) [D 16.3.33, A 8.66]” This is probably the most truly powerful experience in one’s life, when one can really call oneself a “mystic”. It is a kind of momentary “joy of awakening” (*sambodhi sukha*, M 1:454). (“Beautiful Breath”, 1999).

¹¹⁶ These last four stages relate to the meditator who has just emerged from the *jhāna*. The first thing one should do then is to review that state: “What was that?” “How did that arise?” “How do I feel?” “Why do I feel that way?” “What have I been doing all this time?” “What worked and what failed?” “What was the result of the meditation?” “Why is it happy?” All such reflections give rise to deep insight. Having reflected thus, “you either take up *Sati-paṭṭhāna*...or just go directly to the last four stages of *Ānāpānasati*.” The meditator has any one of these four following things to contemplate on after emerging from the *jhāna*. (Brahmavaṃso, “Beautiful Breath”, 1999)

¹¹⁷ *anicca*, “impermanence”. What we call the “self”, something that appears to be so constant that we do not even notice it. In *jhāna*, it disappears. If you experience this deeply as “not-self”, “it’s very likely to give rise to the experience of Stream Winning.” (Brahmavaṃso, “Beautiful Breath”, 1999).

¹¹⁸ *virāga*, also translated as “dispassion” (see §42). If reflections on impermanence does not work, then one should go on to reflect on the “fading away” (*virāga*). “This is when things just disappear...things which were so close to you, that you thought were an essential part of you...” (Brahmavaṃso, “Beautiful Breath”, 1999).

¹¹⁹ *Nirodha*. Something that was once there had now disappeared. “So much of the universe that you knew has ceased, and you’re in a completely different space...what you thought was important has gone... Cessation is also the Third Noble Truth [the cessation of suffering]. The cause of that cessation is letting go...And what’s left?...the opposite of *dukkha*...it is *sukha* (happiness). The ending of suffering is happiness.” (Brahmavaṃso, “Beautiful Breath”, 1999).

- (16) ‘Paṭinissaggānupassī assasissāmī’ ti sikkhati;
giving-up contemplator / I will breathe in (end-quote) / he trains (himself).
(16) He trains himself thus: ‘I will breathe in contemplating the letting go [of defilements]’;

‘Paṭinissaggānupassī passasissāmī’ ti sikkhati;¹²⁰
giving-up contemplator / I will breathe out (end-quote) / he trains (himself).
He trains himself thus: ‘I will breathe out contemplating the letting go [of defilements]’;¹²¹

22 Evam bhāvitā kho, bhikkhave, ān’āpāna,sati, evam bahulī,katā
Thus / developed / indeed / O monks / in-and-out-breathing mindfulness / thus / made much /

22 Monks, this is how the mindfulness of the in-and-out-breathing, when developed, often cultivated,

maha-p,phalā hoti mahānisamsā.
of great fruit / becomes / of great benefit
is of great fruit and great benefit.

Cattāro satipaṭṭhānā paripūranā

The four / mindfulness establishment / fulfilment

The Perfection of the Four Stations of Mindfulness

<149> 23 Katham (Be 3.0126) bhāvitā ca, bhikkhave, ānāpāna,sati,
How / are developed / and / O monks / the in-and-out-breathing mindfulness

23 And how, monks, is the mindfulness of the in-and-out-breathing developed,

katham bahulī,katā cattāro sati’paṭṭhāne paripūrenti?¹²²
how / when made much / the four / mindfulness establishment / are fulfilled?
often cultivated to bring the four stations of mindfulness to perfection?

24 (A) Kāyā’nupassanā

(body contemplation

24 (A) Contemplation of the body

Yasmiṃ samaye, bhikkhave, bhikkhu
At which / time / O monks / a monk
Monks, whenever a monk

- (1) dīgham vā assasanto ‘Dīgham assasāmī’ ti pajānāti;
Long / or / breathing in / long / I breathe in (end-quote) / he knows.
(1) is breathing in long, he knows: ‘I breathe in long’;¹²³

dīgham vā passasanto ‘Dīgham passasāmī’ ti pajānāti;
Long / or / breathing out / long / I breathe out (end-quote) / he knows.
or, when he is breathing out long, he knows: ‘I breathe out long’;

¹²⁰ While the previous three tetrads deal with both calm and insight, this tetrad deals only with insight. “Contemplating the fading away...” and “contemplating the cessation...” can be understood both as insight into the impermanence of formations and as the supramundane path leading to Nirvāna, that is, the fading of lust (*virāga*) and the cessation of suffering. “Contemplating the letting go...” is the giving up of defilements through insight and the gaining of Nirvāna through the path.

¹²¹ *Paṭinissagga*, “letting go, abandoning”. “In this context *Paṭinissagga* is not giving away what’s ‘out there’, but giving away what’s ‘in here’...the letting go of the “doer”,...even of the “knower”...especially letting go of...the “will”, the “controller”. This is the path to the end of suffering. (Brahmavariso, “Beautiful Breath”, 1999)

¹²² PTS *paripūreti*.

¹²³ See §18(1-2)n.

- (2) rassam vā assasanto ‘Rassam assasāmī’ ti pajānāti;
Short / or / breathing in / short / I breathe out (end-quote) / he knows.
(2) or, when he is breathing in short, he knows: ‘I breathe in short’;

rassam vā passasanto ‘Rassam passasāmī’ ti pajānāti;
Short / or / breathing out / short / I breathe out (end-quote) / he knows.
or, when he is breathing out short, he knows: ‘I breathe out short’;

- (3) ‘Sabba,kāya,paṭisaṃvedī¹²⁴ assasissāmī’ ti sikkhati;
the-whole-body one-who-experiences / I breathe in (end-quote) / he trains (himself).
(3) when he trains himself thus: ‘I will breathe in experiencing the whole body’;

‘Sabba,kāya,paṭisaṃvedī passasissāmī’ ti sikkhati;
the-whole-body one-who-experiences / I breathe out (end-quote) / he trains (himself).
when he trains himself thus: ‘I will breathe out experiencing the whole body’;

- (4) ‘Passambhayaṃ kāya,saṅkhāraṃ¹²⁵ assasissāmī’ ti sikkhati;
calming / the bodily function / I breathe in (end-quote) / he trains (himself).
(4) when he trains himself thus: ‘I will breathe in calming the bodily function (of breathing)’;

‘Passambhayaṃ kāya,saṅkhāraṃ passasissāmī’ ti sikkhati;
calming / the bodily function / I breathe out (end-quote) / he trains (himself).
when he trains himself thus: ‘I will breathe out calming the bodily function (of breathing)’;

—**kāye kāyānupassī**, bhikkhave, tasmim samaye bhikkhu viharati ātāpī sampajāno satimā,
—in the body / the-body contemplator / O monks / at that / time / a monk / dwells / ardent / fully aware / mindful
—then, monks,¹²⁶ exertive, fully aware, mindful,¹²⁷ the monk dwells **contemplating the body in the body**,¹²⁸

vineyya loke abhijjhā,domanassam.¹²⁹
having put away / in the world / covetousness-displeasure
putting away¹³⁰ covetousness and displeasure¹³¹ for the world.

¹²⁴ “the whole body”, see §18(3)n.

¹²⁵ *kāya,saṅkhāra*, see §18(4)n.

¹²⁶ “World” (*loka*). The Vibhaṅga says: “This very body is the world, and the five aggregates of clinging (i.e. form, feeling, perception, formations and consciousness) are the world—this is called the world.” (Vbh 195). However, in his amplified tr at Vibh 105, U Thittila has “world (i.e., in ideational objects)” (*dhammā*, mental objects) (Vibh:T 139).

¹²⁷ *sampajāno satimā*. Vism 163=4.172 explains full awareness (*sampajañña*) has the characteristic of non-confusion; its function is not to investigate and manifested as scrutiny. Mindfulness (*sati*) has the characteristic of remembering. Its function is not to forget and is manifested as guarding. *Sampajāno* is also tr as “fully knowing”, “clearly comprehending” (see Ñāṇamoli & Bodhi 2001 n147).

¹²⁸ “contemplating the body as body”, §25 “contemplating feelings as feelings”, §26 “contemplating mind as mind, and §27 “contemplating mind-objects as mind-objects”. In each case, they are not to be seen as “This is mine” (*etam mama*) (which arises through craving, *taṇhā*), or as “This I am” (*eso’ham asmī*) (due to conceit, *māna*), or as “This is my self” (*eso me attā*) (due to wrong view, *diṭṭhi*) (Anatā,lakkhaṇa S, S 3:68). In short, such experiences are not “beliefs” but direct experiences of reality. See Peter Harvey, *The Selfless Mind*, 1995:32 f.

¹²⁹ *ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassam* here is essentially synonymous with *vigatābhijjho vigata,vyāpādo asammūlho sampajāno patissato* mentioned in connection with the four Divine Abodes (*brahma, vihāra*) (Kesaputtīyā S, A 1:192=3.65.15). Their application, however, differ: the former points to the *result* of meditation, while the latter is a *part* of the meditation process itself.

¹³⁰ *Vineyya*, this means that the five hindrances have to be abandoned *prior* to practising *satipaṭṭhāna*. This is because the hindrances, in the form of mental impurities (*cetaso upakkālesa*), weaken wisdom (*paññāya dubbhāṭṭi-karane*) (D 2:83, 3:49, 101, A 2:211, 3:93, 100, 386 f, Vbh 245, 256). In the Naḷakapāna S, the Buddha tells Anu-

Kāyesu kāy’aññatarāhaṃ, bhikkhave, evaṃ vadāmi yad-idaṃ: assāsa,passāsā.
 In the body / body a-certain I / O monks / thus / I say / that is to say: / in-breath-out-breath.
 Monks, this in-and-out-breathing is one of the bodies,¹³² I declare.¹³³

Tasmā-t-īha, bhikkhave, kāye kāyānupassī tasmim samaye bhikkhu viharati
 Therefore here / O monks / in the body / the-body one-who-contemplates / at that / time / a monk / he dwells
 Therefore, monks, a monk, exertive, fully aware, mindful, dwells contemplating

ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassaṃ.
 ardent / fully aware / mindful / having put away / in the world / covetousness-displeasure
 the body in the body,¹³⁴ putting away covetousness and displeasure for the world.

25 (B) Vedanā’ nupassanā

feelings contemplation

25 (B) Contemplation of feelings

Yasmim samaye, bhikkhave, [84] bhikkhu
 At which / time / O monks / a monk
 Monks, whenever a monk

- (5) ‘Pīti,paṭisaṃvedī¹³⁵ assasissāmī’ ti sikkhati;
 Zest one-who-experiences / I will breathe in (end-quote) / he trains
 (5) trains himself thus: ‘I will breathe in experiencing zest’;

‘Pīti,paṭisaṃvedī passasissāmī’ ti sikkhati;
 Zest one-who-experiences / I will breathe out (end-quote) / he trains
 when he trains himself thus: ‘I will breathe out experiencing zest’;

ruddha, “While [a clansman] still does not attain to zest and joy that are secluded from sensual pleasures and secluded from unwholesome states, or to something more peaceful than that, longing [and the other four hindrances] will invade his mind and remain...” (M 1:463=68.6). (I thank Ajahn Brahmavaṃso for pointing this out.)

¹³¹ *Abhijjhā,domanassaṃ*, which Walshe (1995:335 & n632) renders as “hankering and fretting for the world”; alt tr “covetousness and displeasure” or “longing and loathing”. MA says that longing and displeasure signify the first two hindrances—sensual desire and ill will—principal hindrances to be overcome for the practice to succeed. They thus represent the contemplation of mind-objects, which begins with the five hindrances. Cf M 1:274/39.13; see also the Mahā Satipaṭṭhāna S (D 22.13) and Satipaṭṭhāna S (M 10.36) on how to deal with the hindrances in one’s meditation. The monk effects the abandoning of the hindrances by the contemplations of impermanence, fading away (of lust), cessation (of suffering) and letting go (of defilements), and thus comes to look upon the object with equanimity. On *abhijjhā,domanassa*, there is an interesting related passage from the Pubba or Pubb’eva Sambodha S: “Monks, before my awakening, when I was still a bodhisattva, this thought occurred to me... ‘Whatever physical and mental joy (*sukha,somanassa*) there is in the world, that is the gratification (*assāda*) in the world; that the world is impermanent, suffering and of the nature to change, that is the wretchedness (*ādīnava*) in the world—the removal and abandoning of desire and lust for the world, that is the escape from the world’.” (A 1:258/3.101, pointed out to me by Robert Eddison). My knowing here regarding the naming of the first two mental hindrances as *abhijjhā,domanassa* is to show that with their elimination the other hindrances are eliminated, too—a view confirmed by Ajahn Brahmavaṃso (30 March 2003).

¹³² “a body among the bodies”. Nyanaponika: “one of the bodily processes” (1962:167). This sentence is missing in Thich Nhat Hanh 1990.

¹³³ The breath is regarded as the air element among the four elements making up the body. It should also be included in the base of tangibles among bodily phenomena (since the object of attention is the touch sensation of the breath entering and exiting the nostrils). (M:ÑB 2002 n1122). See MA 4:140. Cf n16.

¹³⁴ DA (on the Mahā Satipaṭṭhāna S) explains why “body” is used twice here: “For determining the object and isolating it,” which Ñāṇamoli paraphrases as “This means not confusing, during meditation, body with feeling, mind, etc. The body is contemplated just as body, feelings just as feelings, etc.” (2001 n138 on the Satipaṭṭhāna S).

¹³⁵ *pīti*, see §19(5)n.

- (6) ‘Sukha,paṭisaṃvedī assasissāmī’ ti sikkhati;
Joy one-who-experiences / I will breathe in (end-quote) / he trains
(6) when he trains himself thus: ‘I will breathe in experiencing joy’;

‘Sukha,paṭisaṃvedī passasissāmī’ ti sikkhati;
Joy one-who-experiences / I will breathe out (end-quote) / he trains
when he trains himself thus: ‘I will breathe out experiencing joy’;

- (7) ‘Citta,saṅkhāra,paṭisaṃvedī¹³⁶ assasissāmī’ ti sikkhati’;
Mental-functions one-who-experiences / I will breathe in (end-quote) / he trains
(7) when he trains himself thus: ‘I will breathe in experiencing the mental functions’;

Citta,saṅkhāra,paṭisaṃvedī passasissāmī’ ti sikkhati;
Mental-functions experiencing / I will breathe out (end-quote) / he trains
when he trains himself thus: ‘I will breathe out experiencing the mental functions’;

- (8) ‘Passambhayaṃ citta,saṅkhāraṃ assasissāmī’ ti sikkhati;
Calming / mental functions / I will breathe in (end-quote) / he trains
(8) when he trains himself thus: ‘I will breathe in calming the mental functions’;

‘Passambhayaṃ citta,saṅkhāraṃ passasissāmī’ ti sikkhati;
Calming / mental functions / I will breathe out (end-quote) / he trains
when he trains himself thus: ‘I will breathe out calming the mental functions’;

—**vedanāsu vedanā’ nupassī**, bhikkhave, tasmim samaye bhikkhu viharati
—In feelings / feelings contemplator/ O monks / at that / time / a monk/ he dwells

—then, the monk, exertive, fully aware, mindful, dwells **contemplating feelings in the feelings**,¹³⁷

ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassaṃ.
ardent / fully aware / mindful / having put away/ in the world/ covetousness-displeasure
putting away covetousness and displeasure for the world.

Vedanāsu vedanā’ nñatarāhaṃ, bhikkhave, evaṃ vadāmi yad-idam assāsa,passāsānaṃ
In feelings / feelings a certain I/ O monks / thus / I say / that is to say:/ in-breath out-breath
Monks, full attention¹³⁸ to the in-and-out-breathing is one of the feelings, I declare.

sādhukam manasikāraṃ.
thorough / attention

Tasmā-t-īha, bhikkhave, vedanāsu vedanā’ nupassī tasmim samaye bhikkhu viharati
Therefore here/ O monks/ in feelings/ feelings contemplator/ at that / time / a monk/ he dwells
Therefore, monks, a monk, exertive, fully aware, mindful, dwells contemplating feelings in

ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassaṃ.
ardent / fully knowing/ mindful/ having put away/ in the world/ covetousness-displeasure
the feelings, putting away covetousness and displeasure for the world.

¹³⁶ *citta,saṅkhāra*, see §19(7)n.

¹³⁷ “contemplating feelings as feelings”. See §24n.

¹³⁸ MA explains that full (or “bare”) attention (*sādhuka manasikāra*) is not itself actually feeling, but is spoken of as such only figuratively. In the second tetrad, the actual feeling is the joy mentioned in the second clause and also the feeling connoted by the expression “mental formations” in the third and fourth clauses.

26 (C) Cittā'nupassanā

the mind contemplation

26 (C) Contemplation of mind

Yasmim samaye, bhikkhave, bhikkhu

At which / time/ O monks / a monk

Monks, whenever a monk

(9) 'Citta,paṭisaṃvedī assasissāmī' ti sikkhati;

the-mind one-who-experiences / I will breathe in (end-quote) / he trains (himself).

(9) trains himself thus: 'I will breathe in experiencing the mind';

'Citta,paṭisaṃvedī passasissāmī' ti sikkhati;

the mind one-who-experiences / I will breathe out (end-quote) / he trains (himself).

when he trains himself thus: 'I will breathe out experiencing the mind';

(10) 'Abhippamodayaṃ cittaṃ assasissāmī' ti sikkhati;

Gladdening / the mind / I will breathe in (end-quote) / he trains (himself).

(10) when he trains himself thus: 'I will breathe in gladdening the mind';

'Abhippamodayaṃ cittaṃ passasissāmī' ti sikkhati;

Gladdening / the mind / I will breathe out (end-quote) / he trains (himself).

when he trains himself thus: 'I will breathe out gladdening the mind';

(11) 'Samādahaṃ cittaṃ assasissāmī' ti sikkhati;

Concentrating / the mind / I will breathe in (end-quote) / he trains (himself).

(11) when he trains himself thus: 'I will breathe in concentrating the mind';

'Samādahaṃ cittaṃ passasissāmī' ti sikkhati;

Concentrating / the mind / I will breathe out (end-quote) / he trains (himself).

when he trains himself thus: 'I will breathe out concentrating the mind';

(12) 'Vimocayaṃ cittaṃ assasissāmī' ti sikkhati;

Freeing / the mind / I will breathe in (end-quote) / he trains (himself).

(12) when he trains himself thus: 'I will breathe in freeing the mind';

'Vimocayaṃ cittaṃ passasissāmī' ti sikkhati;

Freeing / the mind / I will breathe out (end-quote) / he trains (himself).

when he trains himself thus: 'I will breathe out freeing the mind';

—**citte cittānupassī**, bhikkhave, tasmim samaye bhikkhu viharati ātāpī sampajāno satimā,

—in the mind/ the-mind contemplator/ O monks / at that / time / a monk / dwells / ardent / fully knowing / mindful

—then, the monk dwells exertive, fully aware, mindful, **contemplating the mind in the mind**,¹³⁹

vineyya loke abhijjhā,domanassaṃ.

having put away / in the world / covetousness-displeasure.

putting away covetousness and displeasure for the world.

¹³⁹ “contemplating the mind as mind.” See §24n. MA says that although the meditator takes as his object the sign of the in-and-out-breathing, he is said to be “contemplating mind as mind” because he maintains his mind on the object by arousing mindfulness and full knowing, two factors of mind.

Nāham, bhikkhave, muttha-s, satissa asampajānassa ānāpāna, satim vadāmi.

Not I / O monks / of confused mindfulness/ not fully knowing / in-and-out-breathing mindfulness / I say

I do not say that there is the mindfulness of the in-and-out-breathing for one who is confused, who lacks full knowing.

Tasmā-t-īha, bhikkhave, citte cittānupassī tasmim samaye bhikkhu viharati ātāpī

Therefore here / O monks / in the mind / the-mind contemplator/ at that/ time / a monk he dwells / ardent/

Therefore, monks, a monk, exertive, fully aware, mindful, dwells contemplating the mind in the mind,

sampajāno satimā, vineyya loke abhijjhā, domanassam.

fully knowing/ mindful/ having put away/ in the world / covetousness-displeasure.

putting away covetousness and displeasure for the world.

27 (D) Dhammā'nupassanā

mind-objects contemplation

27 (D) Contemplation of dharmas [phenomena]

Yasmim samaye, bhikkhave, bhikkhu

At which / time / O monks / a monk

Monks, whenever a monk

(13) 'Aniccā'nupassī assasissāmī' ti sikkhati;

impermanence contemplator/ I will breathe in (end-quote) / he trains (himself).

(13) trains himself thus: 'I will breathe in contemplating impermanence';

'Aniccā'nupassī passasissāmī' ti sikkhati;

Impermanence contemplator / I will breathe out (end-quote) / he trains (himself).

when he trains himself thus: 'I will breathe out contemplating impermanence';

(14) 'Virāgānupassī¹⁴⁰ assasissāmī' ti sikkhati;

Fading-away contemplator / I will breathe in (end-quote) / he trains (himself).

(14) when he trains himself thus: 'I will breathe in contemplating the fading away [of lust]';

'Virāgānupassī passasissāmī' ti sikkhati;

Fading-away contemplator/ I will breathe out (end-quote) / he trains (himself).

when he trains himself thus: 'I will breathe out contemplating the fading away [of lust]';

(15) 'Nirodhānupassī assasissāmī' ti sikkhati;

Cessation contemplator / I will breathe in (end-quote) / he trains (himself).

(15) when he trains himself thus: 'I will breathe in contemplating the cessation [of suffering]';

'Nirodhānupassī passasissāmī' ti sikkhati;

Cessation / contemplator/ I will breathe out (end-quote) / he trains (himself).

when he trains himself thus: 'I will breathe out contemplating the cessation [of suffering]';

(16) 'Paṭinissaggānupassī¹⁴¹ assasissāmī' ti sikkhati;

Giving-up contemplator / I will breathe in (end-quote) / he trains (himself).

(16) when he trains himself thus: 'I will breathe in contemplating the letting go [of defilements]';

¹⁴⁰ *virāga*, also translated as "dispassion" (see §42).

¹⁴¹ see §21(16)n.

‘Paṭinissaggānupassī passasissāmī’ ti sikkhati;

Giving-up contemplator / I will breathe out (end-quote) / he trains (himself).

when he trains himself thus: ‘I will breathe out contemplating the letting go [of defilements]’;

—**dhammesu dhammānupassī**, bhikkhave, tasmim samaye bhikkhu viharati ātāpī

—in the mind-objects/ mind-objects contemplator/ O monks / at that / time / a monk / he dwells / ardent /

—then, monks, the monk dwells exertive, fully aware, mindful, **contemplating dharmas in the**

sampajāno satimā, vineyya loke abhijjhā,domanassam.

fully knowing / mindful / having put away/ in the world/ covetousness-displeasure.

dharmas, putting away covetousness and displeasure for the world.

So yaṃ taṃ abhijjhā,domanas[85]sānam pahānam taṃ paññāya disvā sādhuṃ

He / which / that / of covetousness-displeasure / the abandoning / that / with wisdom / having seen / well /

Having seen with wisdom the abandonment of covetousness and displeasure, he closely

ajjhupekkhitā hoti.

who looks on with equanimity / he is

looks on with equanimity.

Tasmā-t-īha, bhikkhave, dhammesu dhammānupassī tasmim samaye bhikkhu viharati

Therefore here / O monks / in mind-objects / the-mind-objects contemplator / at that / time / a monk / he dwells

Therefore, monks, exertive, fully aware, mindful, a monk dwells contemplating dharmas in the

ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassam.

ardent / fully knowing / mindful / having put away/ in the world/ covetousness-displeasure.

dharmas, putting away covetousness and displeasure for the world.

28 Evaṃ bhāvitā kho, bhikkhave, ānāpāna,sati evaṃ bahuḷī,katā

Thus / are developed / and / O monks / in-and-out-breathing mindfulness / thus / made much

28 Monks, this is how the mindfulness of the in-and-out-breathing, when developed and often cultivated,

cattāro sati’paṭṭhāne paripūrenti.

the four / mindfulness establishment / are fulfilled.

brings the four stations of mindfulness to perfection.

Satta bojjaṅga paripūrana

The seven/ awakening-factors/ Perfection

Perfection of the Seven Awakening-factors¹⁴²

<150> **29** Kathaṃ bhāvitā ca, bhikkhave, cattāro sati’paṭṭhānā,

how / are cultivated / and / O monks / the four / mindfulness establishment

29 And how, monks, are the four stations of mindfulness developed and often cultivated

kathaṃ bahuḷī,katā satta bojjaṅge paripūrenti?

how / made much / the seven/ awakening-factors / are fulfilled?

to bring the seven awakening-factors to perfection?

¹⁴² This section (M 118.29-40/3:85-87) is a pericope = **Sīla S**, S 5:67-70 = **Ānanda S 1**, S 331-333 = **Ānanda S 2**, S 334 f. The closing section (M 118.41-44/3:88) is also found in the 2 **Ānanda Ss** (S 54.13-14/S 333, 335).

30 (A) Kāyānupassanā

body contemplation

30 (A) Contemplation of the body.

Yasmim samaye, bhikkhave, bhikkhu **kāye kāyānupassī** viharati ātāpī sampajāno
 At which / time / O monks / a monk / in the body / in-the-body contemplator / he dwells / ardent / fully knowing /
 Monks, whenever a monk, exertive, fully aware, mindful, dwells **contemplating the body**

satimā, vineyya¹⁴³ loke abhijjhā, domanassam,
 mindful / having put away / in the world / covetousness-displeasure,
in the body,¹⁴⁴ putting away covetousness and displeasure for the world,

upatthitā 'ssa tasmim samaye sati hoti asammuttā.
 established would-be / at that / time / mindful / it is / unconfused.
 then unconfused¹⁴⁵ mindfulness is established in him.

- (i) Yasmim samaye, bhikkhave, bhikkhuno upatthitā sati hoti asammuttā,
 At which / time / O monks / in a monk / established / mindful / he is / unconfused,
 (i) Monks, whenever unconfused mindfulness is established in a monk,

sati, sambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti,
 mindfulness awakening-factor / at that / time / in a monk / aroused / it is,
 then **the awakening-factor of mindfulness** is aroused in him.

sati, sambojjhaṅgam tasmim samaye bhikkhu bhāveti,
 mindfulness awakening-factor / at that / time / a monk / he cultivates
 Then, too, he cultivates that awakening-factor of mindfulness,

sati, sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā, pāripūrim gacchati.
 mindfulness awakening-factor / at that / time / in a monk / cultivating to fulfillment / it goes (happens).
 and at the same time, by cultivating it, the mindfulness awakening-factor is perfected.

- 31 (ii) So tathā, sato viharanto taṃ dhammam paññāya pavicinati pavicarati**¹⁴⁶
 He / thus mindful / dwelling / that / state / with wisdom / he investigates / he examines
31 (ii) Living thus mindful, he investigates and examines that state with wisdom

parivīmaṃsam āpajjati.
 a thorough inquiry / he conducts.
 and makes a thorough inquiry of it.

Yasmim samaye, bhikkhave, bhikkhu tathā, sato viharanto, (Be 3.0128)
 At which / time / O monks / a monk / thus mindful / dwelling,
 Monks, whenever, a monk, living thus mindful,

taṃ dhammam paññāya pavicinati pavicarati parivīmaṃsam āpajjati,
 that / state / with wisdom / he investigates / he examines / a thorough inquiry / he conducts
 investigates and examines that state with wisdom and makes a thorough inquiry of it,

¹⁴³ vineyya, see §24n.

¹⁴⁴ “Contemplating the body as body”. See §24n.

¹⁴⁵ appammaṭṭhā (Sya Kam)

¹⁴⁶ Thus Sī Sya Kam Pī. Be pavicarati.

dhamma,vicaya,sambojjhaṅgo tasmim̐ samaye bhikkhuno āradhho hoti,
 states investigation awakening-factor / at that / time / in a monk / aroused / it is
 then **the awakening-factor of dharma-investigation**¹⁴⁷ is aroused in him.

dhamma,vicaya,sambojjhaṅgam̐ tasmim̐ samaye bhikkhu bhāveti
 states investigation awakening-factor / at that / time / a monk / he cultivates
 Then, too, he cultivates that awakening-factor of dharma-investigation,

dhamma,vicaya,sambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanā,pāripūrim̐
 states investigation awakening-factor / at that / time / in a monk / cultivating to-fulfillment
 and at the same time, by cultivating it, the dharma-investigation awakening-factor

gacchati.
 it goes (happens).
 is perfected in him.

32 (iii) Tassa taṃ dhammaṃ paññāya pavicinato pavicarato
 Of whom/ that/ state / with wisdom / he investigates / he examines

32 (iii) In one who investigates and examines that state with wisdom

parivīmaṃsaṃ āpajjato āradham̐ hoti vīriyaṃ asallīnaṃ.
 a thorough inquiry / he conducts / aroused / is / effort / unrelenting
 and makes a thorough inquiry of it, tireless effort is aroused.

Yasmim̐ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato
 at which / time / O monks / in a monk / that / state / with wisdom / investigates
 Monks, whenever tireless effort is aroused in a monk who investigates and examines that state
 with wisdom

pavicarato parivīmaṃsaṃ āpajjato āradham̐ hoti vīriyaṃ asallīnaṃ,
 examines / a thorough inquiry / conducts / aroused / is / effort / unrelenting
 and makes a thorough inquiry of it, tireless effort is aroused,

vīriya,sambojjhaṅgo tasmim̐ samaye bhikkhuno āradhho hoti,
 effort awakening-factor / at that / time / the monk / aroused / it is,
 then **the awakening-factor of effort**¹⁴⁸ is aroused in him.

vīriya,sambojjhaṅgam̐ tasmim̐ samaye bhikkhu bhāveti,
 effort awakening-factor / at that / time / a monk / he cultivates,
 Then, too, the monk cultivates that awakening-factor of effort,

vīriya,sambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanā,pāripūrim̐ gacchati.
 effort awakening-factor / at that / time / in a monk / cultivating to fulfillment / it goes (happens).
 and at the same time, by cultivating it, the effort awakening-factor is perfected in him.

¹⁴⁷ *Dhamma,vicaya*. Sometimes this is taken as “investigation of the Doctrine”, but the meaning here actually is “investigation of bodily and mental phenomena” (Walshe 1995n690). This is the key awakening-factor, that is, “awakening” itself, while the others are the “factors” that help this awakening to be realized (Nm 456). **Milinda,-pañha** compares *dhamma,vicaya sambojjhaṅga* to a sword, which in order to cut needs the use of the hands (representing the other 5 factors) (Miln 83). See Gethin 2001:185.

¹⁴⁸ *Vīriya sambojjhaṅga*. This is identical to the 4 right efforts of the Noble Eightfold Path.

33 (iv) Āraddha, vīriyassa uppajjati pīti nirāmisā.
Aroused for-one-with-effort / it arises / zest / not of the flesh.

33 (iv) In one who has aroused effort, spiritual¹⁴⁹ zest arises.

Yasmim samaye, bhikkhave, bhikkhuno āraddha, vīriyassa uppajjati [86] pīti nirāmisā,
At which / time / O monks / in a monk / aroused for-one-with-effort / it arises / zest / not of the flesh
Monks, whenever spiritual zest arises in a monk who has aroused effort,

pīti, sambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
zest awakening-factor / at that / time / in a monk / is aroused / it is.
then **the awakening-factor of zest** is aroused in him.

pīti, sambojjhaṅgam tasmim samaye bhikkhu bhāveti,
zest awakening-factor / at that / time / a monk / he cultivates,
Then, too, he cultivates that awakening-factor of zest,

pīti, sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā, pāripūrim gacchati.
zest awakening-factor / at that / time / in a monk / cultivating to fulfillment / it goes (happens).
and at the same time, by cultivating it, the zest awakening-factor is perfected in him.

34 (v) Pīti, manassa kāyo' pi passambhati, cittam pi passambhati.
zestful whose-mind-is / body too / it becomes calm / mind / too / it becomes calm.

34 (v) In one whose mind is zestful, the body and the mind become calm.

Yasmim samaye, bhikkhave, bhikkhuno pīti, manassa kāyo' pi passambhati, cittam pi
at which / time / O monks / in a monk / zestful whose-mind / body too / it becomes calm / mind / too
Monks, whenever the body and the mind become calm in a monk who is mentally zestful,

passambhati,
it becomes calm,

passaddhi, sambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti.
tranquillity awakening-factor / at that / time / in a monk / aroused / it is.
then **the awakening-factor of tranquillity** is aroused in him.

passaddhi, sambojjhaṅgam tasmim samaye bhikkhu bhāveti,
tranquillity awakening-factor / at that / time / a monk / cultivates,
Then, too, he cultivates that awakening-factor of tranquillity

passaddhi, sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā, pāripūrim gacchati.
tranquillity awakening-factor / at that / time / in a monk / cultivating to fulfillment / it goes (happens).
and at the same time, by cultivating it, the tranquillity awakening-factor is perfected in him.

35 (vi) Passaddha, kāyassa sukhino cittaṃ samādhiyati.
Tranquil whose-body is / is happy / the mind / becomes concentrated.

35 (vi) In one whose body is tranquil and who is joyful, the mind becomes concentrated.

Yasmim samaye, bhikkhave, bhikkhuno passaddha, kāyassa sukhino cittaṃ
At which / time / O monks / in a monk / tranquil whose-body is / is happy / the mind
Monks, whenever the mind becomes concentrated in a monk whose body is tranquil and

¹⁴⁹ *nirāmisā*, “not of the flesh”. On *āmisā* and *nirāmisā*, see Satipaṭṭhāna S (M 10.32) and Dhamma, dāyāda S (M 3). See also MA 1:89, 279.

samādhīyati,
becomes concentrated,
who is joyful,

samādhī,sambojjhaṅgo tasmim samaye bhikkhuno āradho hoti,
concentration awakening-factor / at that / time / in a monk / is aroused/ it is,
then **the awakening-factor of concentration** is aroused in him.

samādhī,sambojjhaṅgam tasmim samaye bhikkhu bhāveti,
concentration awakening-factor / at that / time / a monk / he cultivates,
Then, too, he cultivates that awakening-factor of concentration, and

samādhī,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.
concentration awakening-factor / at that / time / in a monk / cultivated to fulfillment / it goes (happens).
at the same time, by cultivating it, the concentration awakening-factor is perfected in him.

36 (vii) So tathā,samāhitam cittam sādhuḥkam ajjupekkhitā hoti.

He / thus concentrated / the mind / closely / who looks on with equanimity/ he is.

36 (vii) He closely looks on with equanimity at the mind thus concentrated.

Yasmim samaye, bhikkhave, bhikkhu tathā,samāhitam cittam sādhuḥkam ajjupekkhitā
At which / time / O monks / a monk / thus concentrated / the mind / closely / who looks on with equanimity
Monks, whenever the monk closely looks on with equanimity at the mind thus concentrated

hoti,
/ he is

upekkhā,sambojjhaṅgo tasmim samaye bhikkhuno āradho hoti,
equanimity awakening-factor / at that / time / in a monk / aroused / it is,
then **the awakening-factor of equanimity** is aroused in him.

upekkhā,sambojjhaṅgam tasmim samaye bhikkhu bhāveti,
equanimity awakening-factor / at that / time / a monk / it cultivates,
Then, too, he cultivates that awakening-factor of equanimity, and

upekkhā,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.
equanimity awakening-factor / at that / time / in a monk / cultivating / to fulfillment / it goes (happens).
at the same time, by cultivating it, the equanimity awakening-factor is perfected in him.

37 (B) Vedanā'nupassanā <151>

feeling contemplation

37 (B) Contemplation of feelings

Yasmim (Be 3.0129) samaye, bhikkhave, bhikkhu **vedanāsu vedanā'nupassī** viharati ātāpī
At which / time / O monks / a monk / in-feelings contemplator / he dwells / ardent /
Monks, whenever a monk, dwells exertive, fully aware, mindful, **contemplating feelings**

sampajāno satimā, vineyya loke abhijjhā,domanassam,
fully knowing / mindful / having put away / in the world / covetousness-displeasure /
in the feelings,¹⁵⁰ putting away covetousness and displeasure for the world,

¹⁵⁰ “contemplating feelings as feelings”. See §24n.

upatthitā³ ssa tasmim samaye sati hoti asammuttā.
 established would-be / at that / time / mindfulness/ it is / unconfused.
 then unconfused mindfulness is established in him.

- (i) Yasmim samaye, bhikkhave, bhikkhuno upatthitā sati hoti asammuttā,
 at which/ time / O monks / in a monk / is established / mindfulness/ it is / unconfused,
 (i) Monks, whenever unconfused mindfulness is established in a monk,

sati,sambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
 mindfulness awakening-factor / at that / time / in a monk / is aroused/ it is.
 then **the awakening-factor of mindfulness** is aroused in him.

sati,sambojjhaṅgam tasmim samaye bhikkhu bhāveti,
 mindfulness awakening-factor / at that / time / a monk / cultivates,
 Then, too, he cultivates that awakening-factor of mindfulness,

sati,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.
 mindfulness awakening-factor / at that / time/ in a monk / cultivating to fulfillment / it goes (happens).
 and at the same time, by cultivating it, the mindfulness awakening-factor is perfected in him.

- (ii) ...**dhamma,vicaya,sambojjhaṅgo**...pe...
 ...states-investigation awakening-factor...etc...
 (ii) ...**the awakening-factor of dharma-investigation**...
 (iii) ...**vīriya,sambojjhaṅgo**...pe...
 ...effort awakening-factor...etc...
 (iii) ...**the awakening-factor of effort**...
 (iv) ...**pīti,sambojjhaṅgo**...pe...
 ...zest awakening-factor...etc...
 (iv) ...**the awakening-factor of zest**...
 (v) ...**passaddhi,sambojjhaṅgo**...pe...
 ...tranquillity awakening-factor...etc...
 (v) ...**the awakening-factor of tranquillity**...
 (vi) ...**samādhi,sambojjhaṅgo**...pe...
 ...concentration awakening-factor...etc...
 (vi) ...**the awakening-factor of concentration**...
 (vii) So tathā,samāhitam cittam sādhuṅgam ajjupekkhitā hoti.
 He / thus concentrated / mind / closely / who looks on with equanimity/ he is.
 (vii) He closely looks on with equanimity at the mind thus concentrated.

Yasmim samaye, bhikkhave, bhikkhu tathā,samāhitam cittam sādhuṅgam ajjupekkhitā
 At which/ time / O monks / a monk / thus concentrated/ the mind / closely / who looks on with equanimity
 Monks, whenever the monk closely looks on with equanimity at the mind thus concentrated,

hoti,
 / he is,

upekkhā,sambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
 equanimity awakening-factor / at that / time / in a monk / aroused / it is,
 then **the awakening-factor of equanimity** is aroused in him.

upekkhā,sambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,
 equanimity awakening-factor / at that / time / a monk / he cultivates,
 Then, too, he cultivates that awakening-factor of equanimity, and

upekkhā,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.
 equanimity awakening-factor / at that / time / in a monk / cultivating to fulfillment / it happens (goes).
 at the same time, by cultivating it, the equanimity awakening-factor is perfected in him.

38 (C) Cittānupassanā

I mind contemplation

38 (C) Contemplation of mind

...pe...**citte cittānupassī**...pe...(repeat mutatis mutandis as at §§30-36)

...etc...in mind / the-mind one-who-contemplate ...etc...

Monks, whenever a monk, exertive, fully aware, mindful, dwells **contemplating the mind in the mind**,¹⁵¹ putting away covetousness and displeasure for the world, ...(repeat as at §§30-36) ...the awakening-factor of equanimity is aroused in him.

Then, too, he cultivates that awakening-factor of equanimity, and at the same time, by cultivating it, the equanimity awakening-factor is perfected in him.

39 (D) Dhammānupassanā

mind-object contemplation

39 (D) Contemplation of mind-objects

Yasmim samaye, bhikkhave, bhikkhu **dhammesu dhammānupassī** viharati ātāpī
 At which / time / O monks / a monk / in mind-objects / mind-objects contemplator / he dwells / ardent

Monks, whenever a monk, exertive, fully aware, mindful, dwells **contemplating dharmas in the**

sampajāno satimā, vineyya loke abhijjhā,domanassaṃ,
 fully knowing / mindful / he would put away / in the world / covetousness-displeasure,
dharmas,¹⁵² putting away covetousness and displeasure for the world,

upaṭṭhit'assa tasmim samaye sati hoti asammuttā.
 established would-be / at that / time / mindfulness / it is / unconfused.
 then unconfused mindfulness would be established in him.

- (i) Yasmim samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuttā,
 At which / time / O monks / in a monk / is established / mindfulness / it is / unconfused,
 (i) Monks, whenever unconfused mindfulness is established in a monk,

sati,sambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
 mindfulness awakening-factor at that / time / in a monk / is aroused / it is,
 then **the awakening-factor of mindfulness** is aroused in him.

sati,sambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti, sati,sambojjhaṅgo,
 mindfulness awakening-factor / at that / time / a monk / he cultivates / mindfulness awakening-factor
 Then, too, he cultivates that awakening-factor of mindfulness,

¹⁵¹ “contemplating the mind as mind”. See §24n & §25n.

¹⁵² “contemplating a mind-object as mind-object”. See §24n.

tasmim samaye bhikkhuno bhāvanā,paripūrim gacchati.

at that / time / in a monk / cultivating to fulfillment / it goes (happens).

and at the same time, by cultivating it, the mindfulness awakening-factor is perfected in him.

(ii) So tathā,sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati

He / thus mindful / dwelling / that / state / with wisdom / he investigates / he examines

(ii) Living thus mindful, he investigates and examines that state with wisdom

parivīmaṃsaṃ āpajjati.

a thorough inquiry / he conducts.

and makes a thorough inquiry of it.

Yasmim samaye, bhikkhave, bhikkhu tathā,sato viharanto taṃ dhammaṃ paññāya

at which / time / O monks / a monk / thus mindful / dwelling / that / state / with wisdom

Monks, whenever a monk, living thus mindful, investigates and examines that state with wisdom

pavicinati pavicarati parivīmaṃsaṃ āpajjati,

he investigates / he examines / a thorough inquiry / he conducts,

and makes a thorough inquiry of it,

dhamma,vicaya,sambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti,

states investigation awakening-factor / at that / time / in a monk / is aroused / it is,

then **the awakening-factor of dharma-investigation**¹⁵³ is aroused in him.

dhamma,vicaya,[87]sambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,

states investigation awakening-factor / at that / time / a monk / he cultivates,

Then, too, he cultivates that awakening-factor of dharma-investigation,

dhamma,vicaya,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,paripūrim

states investigation awakening-factor / at that / time / in a monk / cultivating to fulfillment

and at the same time, by cultivating it, the dharma-investigation awakening-factor

gacchati.

it goes (happens).

is perfected in him.

(iii)Tassa taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsaṃ āpajjato

to him / that / state / with wisdom / he investigates / he examines / a thorough inquiry / he conducts

(iii) In one who investigates and examines that state with wisdom and makes a thorough inquiry

āradhham hoti vīriyaṃ asallīnaṃ.

arousing / it is / effort / unrelenting.

of it, tireless effort is aroused.

Yasmim samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato

at which / time / O monks / in a monk / that / state / with wisdom / he examines

Monks, whenever tireless effort is aroused in a monk who investigates and examines

pavicarato parivīmaṃsaṃ āpajjato āradhham hoti vīriyaṃ asallīnaṃ,

he investigates / a thorough inquiry / he conducts / is aroused / it is / effort / unrelenting

that state with wisdom and makes a thorough inquiry of it,

¹⁵³ *dhamma,vicaya*. Sometimes this is taken as “investigation of the Doctrine”, but the meaning here is rather “investigation of bodily and mental phenomena” (Walshe 1995n690).

vīriya,sambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
effort awakening-factor / at that / time / in a monk / is aroused / it is,
then **the awakening-factor of effort**¹⁵⁴ is aroused in him.

vīriya,sambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,
effort awakening-factor / at that / time / a monk / he cultivates,
Then, too, he cultivates that awakening-factor of effort,

vīriya,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.
effort awakening-factor / at that / time / in a monk / cultivating to fulfillment / it goes (happens).
and at the same time, by cultivating it, the effort awakening-factor is perfected in him.

(iv) Āraddha,vīriyassa uppajjati pīti nirāmisā.

aroused for-one with-effort / it arises / est / not of the flesh.

(iv) In one who has aroused effort, spiritual¹⁵⁵ zest arises.

Yasmim samaye, bhikkhave, bhikkhuno āraddha,vīriyassa uppajjati pīti nirāmisā,
at which / time / O monks / in a monk / aroused for-one-with-effort / it arises / zest / not of the flesh,
Monks, whenever spiritual zest arises in a monk who has aroused

pīti,sambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
zest awakening-factor / at that / time / in a monk / is aroused / it is,
then **the awakening-factor of zest** is aroused in him.

pīti,sambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,
zest awakening-factor / at that / time / a monk / he cultivates,
Then, too, he cultivates that awakening-factor of zest,

pīti,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.
zest awakening-factor / at that / time / in a monk / cultivating to-fulfillment / it goes (happens).
and at the same time, by cultivating it, the zest awakening-factor is perfected in him.

(v) Pīti,manassa kāyo’pi passambhati, cittam pi passambhati.

zest whose- mind / body too / becomes calm / mind / too / it becomes calm,

(v) In one whose mind is zestful, the body and the mind become calm.

Yasmim samaye, bhikkhave, bhikkhuno pīti,manassa kāyo’pi passambhati, cittam pi
at which / time / O monks / in a monk / zest whose-mind / body too / it becomes calm / mind / too /
Monks, whenever the body and the mind become calm in a monk who is mentally zestful,

passambhati
it becomes calm

passaddhi,sambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
tranquillity awakening-factor / at that / time / in a monk / aroused / it is,
then **the awakening-factor of tranquillity** is aroused in him.

passaddhi,sambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,
tranquillity awakening-factor / at that / time / a monk / he cultivates,
Then, too, he cultivates that awakening-factor of tranquillity, and

¹⁵⁴ Vīriya sambojjhaṅga. See §32n.

¹⁵⁵ nirāmisā, See §33n.

passaddhi,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.
tranquillity awakening-factor / at that / time / in a monk / cultivating to-fulfillment / it goes (happens).
at the same time, by cultivating it, the tranquillity awakening-factor is perfected in him.

(vi) Passaddha,kāyassa (Be 3.0130) sukhino cittaṁ samādhiyati.
tranquil whose-body-is / is happy / the mind / is concentrated.

(vi) In one whose body is tranquil and who is joyful, the mind becomes concentrated.

Yasmim samaye, bhikkhave, bhikkhuno passaddha,kāyassa sukhino cittaṁ
at which / time / O monks / in a monk / tranquil whose-body / is happy / mind
Monks, whenever the mind becomes concentrated in a monk whose body is tranquil and who is joyful,

samādhiyati, **samādhi,sambojjhaṅgo** tasmim samaye bhikkhuno āradddho hoti,
he makes it concentrate / concentration awakening-factor / at that / time / in a monk / is aroused / it is,
then **the awakening-factor of concentration** is aroused in him.

samādhi,sambojjhaṅgam tasmim samaye bhikkhu bhāveti,
concentration awakening-factor / at that / time / a monk / he cultivates,
Then, too, he cultivates that awakening-factor of concentration,

samādhi,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.
concentration awakening-factor / at that / time / in a monk / cultivating to-fulfillment / it goes (happens).
and at the same time, by cultivating it, the concentration awakening-factor is perfected in him.

(vii) So tathā,samāhitam cittaṁ sādhuṅgam ajjupekkhitā hoti.
he / thus concentrated / mind / well / who looks on with equanimity / he is.

(vii) He closely looks on with equanimity at the mind thus concentrated.

Yasmim samaye, bhikkhave, bhikkhu tathā,samāhitam cittaṁ sādhuṅgam ajjupekkhitā
at which / time / O monks / a monk / thus / concentrated / mind / well / who looks on with equanimity
Monks, whenever the monk closely looks on with equanimity at the mind thus concentrated,

hoti,
he is.

upekkhā,sambojjhaṅgo tasmim samaye bhikkhuno āradddho hoti,
equanimity awakening-factor / at that / time / in a monk / is aroused / it is,
then **the awakening-factor of equanimity** is aroused in him.

upekkhā,sambojjhaṅgam tasmim samaye bhikkhu bhāveti,
equanimity awakening-factor / at that / time / a monk / he cultivates,
Then, too, he cultivates that awakening-factor of equanimity, and

upekkhā,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.
equanimity awakening-factor / at that / time / in a monk / cultivating to fulfillment / it goes (happens).
at the same time, by cultivating it, the equanimity awakening-factor is perfected in him.

40 Evaṁ bhāvitā kho, bhikkhave, cattāro sati' patthānā,
thus / are cultivated / indeed / O monks / the four / mindfulness establishment,

40 Monks, this is how the four stations of mindfulness are developed

evam bahulī, katā satta sambojjhaṅge paripūrenti.

thus / made much / the seven / awakening-factors / are fulfilled.

and often cultivated to bring the seven awakening-factors to perfection.¹⁵⁶

Vijjā, vimutti paripūrana

true-knowledge liberation / fulfilment

Perfection of True Knowledge and Liberation¹⁵⁷

<152> [88] 41 Kathaṃ bhāvitā ca, bhikkhave, satta bojjhaṅgā,

How / are cultivated / and / O monks / the seven / awakening-factors

41 And how, monks, are the seven awakening-factors developed

kathaṃ bahuḷī, katā vijjā, vimuttiṃ paripūrenti.

How / made much / true-knowledge liberation / are fulfilled.

and often cultivated to bring true knowledge and liberation to perfection?

42 Idha, bhikkhave, bhikkhu

Here / O monks / a monk

42 Here, monks, a monk

(i) sati, sambojjhaṅgaṃ bhāveti viveka, nissitaṃ virāga, nissitaṃ

mindfulness awakening-factor / he cultivates / supported by solitude / supported by-fading-away

(i) cultivates the awakening-factor of mindfulness that is supported by seclusion, by the fading away [of lust],¹⁵⁸

nirodha, nissitaṃ vossagga, parināmiṃ.

supported by-cessation / letting-go resulting-in.

by the cessation [of suffering],¹⁵⁹ and ripens in the letting go [of defilements].¹⁶⁰

(ii) dhamma, vicaya, sambojjhaṅgaṃ bhāveti ... pe...

states-investigation awakening-factor / he cultivates...etc...

(ii) He cultivates the awakening-factor of dharma-investigation...

(iii) vīriya, sambojjhaṅgaṃ bhāveti ... pe...

effort awakening-factor / he cultivates...etc...

(iii) He cultivates the awakening-factor of effort...

(iv) pīti, sambojjhaṅgaṃ bhāveti ... pe...

zest awakening-factor / he cultivates...etc...

(iv) He cultivates the awakening-factor of zest...

(v) passaddhi, sambojjhaṅgaṃ bhāveti ... pe...

tranquillity awakening-factor / he cultivates...etc...

(v) cultivates the awakening-factor of tranquillity...

¹⁵⁶ MA says that this passage shows that the awakening-factors exist together in each mind-moment in the practice of insight-meditation.

¹⁵⁷ This closing section (M 1 18.41-44/3:88) is a periscope = **Ānanda S 1** (S 54.13-14/5:333) = **Ānanda S 2** (S 54.14/5:335).

¹⁵⁸ *virāga* also “fading away [of lust]” or “dispassion” (see §21).

¹⁵⁹ That is, “cessation of suffering” (*nirodha*) (see §21).

¹⁶⁰ MA says that there are 2 kinds of letting go or relinquishment (of suffering) (*vossagga*): “giving up” (*pariccāga*), i.e. the abandonment of defilements, and “entering into” (*pakkhandana*), i.e. culminating in Nirvana.

- (vi) samādhi,sambojjhaṅgam bhāveti ...pe...
concentration awakening-factor/ he cultivates...etc...
- (vi) cultivates the awakening-factor of concentration...
- (vii) upekkhā,sambojjhaṅgam bhāveti viveka,nissitaṃ virāga,nissitaṃ nirodha,nissitaṃ
equanimity awakening-factor/ he cultivates / supported by-solitude/ supported by-fading-away / supported by-cessation
- (vii) He cultivates the awakening-factor of equanimity that is supported by seclusion, by the fading

vossagga,pariṇāmiṃ.
letting-go resulting-in.

away [of lust], by the cessation [of suffering], and ripens in the letting go [of defilements].

- 43 Evam bhāvitā kho, bhikkhave, satta bojjhaṅgā,
Thus / are cultivated / indeed / O monks / the seven / awakening-factors,
- 43 Monks, this is how the seven awakening-factors are developed

evam bahulī,katā vijjā,vimuttiṃ paripūrentī” ti.
thus / made much / true-knowledge liberation / are fulfilled (end-quote)
and often cultivated to bring true knowledge and liberation to perfection.”¹⁶¹

- 44 Idam avoca bhagavā. Atta,manā te bhikkhū bhagavato bhāsitaṃ abhinandun ti.
this said / the Blessed One / being full minded / the / monks / in the Blessed One's / word / they rejoiced (approved of).
- 44 This is what the Blessed One said. The monks rejoiced and approved of the Blessed One's word.

Ānāpānasati Suttam niṭṭhitaṃ atthamaṃ.
In-and-out-breathing mindfulness / discourse / concluded / the eighth
The Discourse on the Mindfulness of the In-and-out-breathing
The Eighth (Discourse of the Third Chapter)
is concluded.

050330; 050501; rev 100528; 101203
(reformatted using Times Extended Roman fonts)

¹⁶¹ MA says that the mindfulness that comprehends breathing is mundane. The mundane mindfulness of the breath perfects or fulfills the mundane stations of mindfulness. The mundane stations of mindfulness perfect the supramundane awakening-factors, and the supramundane awakening-factors perfect true knowledge and liberation, i.e. the fruit and Nirvana.

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Piya Tan, who works on these Suttas and notes, and teaches them, was a former **Theravada monk** for 20 years. Today he is a full time lay Dharma teacher specializing in early Buddhism. He was consultant and regular lecturer to the Buddhist Studies Team (BUDS) that successfully introduced **Buddhist Studies in Singapore Secondary Schools** in the 1980s. After that, he was invited as a visiting scholar to **the University of California at Berkeley, USA**. He has written many ground-breaking and educational books on Buddhism (such as *Total Buddhist Work*) and social surveys (such as *Buddhist Currents* and *Charisma in Buddhism*). As a **full-time Dharma teacher**, he runs Buddhist, Sutta and Pali classes like the basic Pali course series, the Sutta Study Group (NUSBS), Dharma courses (the Singapore Buddhist Federation), Sutta Discovery classes (Buddhist Fellowship and elsewhere), and Sutta-based (including meditation) courses (Brahm Education Centre), besides his own full-time **Pali translation and research project**, the Pali House, and doing a comparative study of the Pali Nikāyas and the Chinese Āgamas. As a Theravāda monk, he learned insight meditation from **Mahasi Sayadaw** himself in the 1980s. As a lay teacher, he learned forest meditation from the **Ajahn Brahmavamso**. He has run numerous **meditation courses and retreats** for students and adults (including non-Buddhists) since 1980s. In 1992, he taught meditation at the University of California at Berkeley, USA, and also to BP, JPMorgan, the Defence Science Organization, GMO, HP and SIA. He is doing all this for the love of Dharma and of Ratna and their two children.

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As people today become more aware of Buddhism, many seek the simple original teachings of the Buddha. For over two decades now, Piya Tan has been inspired by this ideal of “mere Buddhism.” In this connection, he has set up the Minding Centre (Bukit Batok) and Pali House (Jurong East).

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- Pali House has one of the most complete set of early Buddhist scripture (texts and translations).
- The translating of the early Buddhist scripture in the **Sutta Discovery** series is done at Pali House.

Pali House is possible through the generosity of the Buddhist community and various individuals like yourself who have generously and regularly contributed to Piya Tan's work. He is doing full-time lay Dharma work without any salary. As such, your continued support will greatly help our Dharma work.

How you can help

- Support for Piya Tan's full time Buddhist work (especially the Sutta Translation & related projects).
- Sponsor the Minding Centre monthly rental (\$2700) & maintenance cost, etc.
- Help with the Dharmafarer website (<http://dharmafarer.org>) through your expertise and time.
- Introduce people to the the Minding Centre and advertise our activities to your friends, etc.
- Donate to cost of computer peripherals and printing, especially laser printer toner and A4 copy paper.
- Sponsor purchases of Buddhist scriptures, books and materials (for the Sutta Translation library).
- Contribute to **the Sutta publication fund** (for printing costs of study notes and SD books, etc).
- Encourage relatives and friends to offer dāna together for merit of happy togetherness.
- After making such offerings or acts of merit, make this **Dharmafarer aspiration**:

*May this merit bring my mind peace and wisdom.
May I enter the path of streamwinning in this life itself.*

To donate, please make your cheque payable to “**The Minding Centre**” & mail it to:

“Pali House,” Blk 248, Jurong East St 24, #08-50, Singapore 600248.

To join our classes and activities, please email us at dharmafarer@gmail.com.

1 Meditation & the Mind

Non-religious courses
Instructor: Piya Tan

WHAT, WHY & HOW of meditation: for absolute beginners as well as meditators.

- **The three brains** (lizard brain, limbic region, neo-cortex); meditation stages
- **The body-mind**; feeling & emotions: their significant differences.
- **The brain during meditation**: how the mind calms and clears itself.
- **How the mind works moment to moment**; mindfulness in daily life.
- **Meditation methods**; basic practice sessions; how to gauge your progress.
- **What scientists are doing with meditation** during the last decades.



2 Psychology of Death & Living

For those interested in true lasting happiness, meaning & purpose of life, rebirth

- The last 48 hours of life.
- What happens when we die?
- Can we communicate with the dead?
- Dealing with fear and pain.
- How to help the dead? Merit transfer?
- The 12 links of life, death, and rebirth.
- The four tasks of grief.
- Gods, demons and ghosts: do they exist?
- Have we lived before, will we live again?
- Is rebirth immediate or takes 49 days?
- Have we lived before, will we live again?
- The Tibetan Book of the Dead.

3 Buddhist Psychology: mind, consciousness & well-being

For anyone interested in the mind, mental health, self-knowledge.

- ✓ **Healing yourself**: How the mind creates problems: 2 kinds of pain; perception.
- ✓ **Brain or mind?** Neuroplasticity: how the mind grows the brain & repairs it.
- ✓ **The conscious body**: Mind-body interbeing (the 5 aggregates of being).
- ✓ **The unconscious**: How the mind really works, or are we really in control?
- ✓ **Minding the mind**: Mental distractions and the nature of attention; consciousness.
- ✓ **The art of loving**: Negative emotions & healing emotions; sexuality; types of love.
- ✓ **Don't believe everything you think**: Unconscious defence mechanisms & coping skills.
- ✓ **Non-judgement day is here**: Mindfulness training in daily life (meditation).
- ✓ **Ancient wisdom, modern science**: Recent developments in Buddhist psychology.

4 Practical Buddhist Counselling *for beginners*

Buddhist counselling self-counselling and how to listen & respond to others when they have problems. How to be your own therapist.

WHY BUDDHIST COUNSELLING?

- Focuses on self-help; no need to tell problems to others.
- No medication or expensive therapy; goes to the *root* of the problem.
- Focuses on emotional resilience; discuss well-known case studies.
- Based on 2500 years of practical wisdom (incl meditation therapy).



For more information: ☎ <http://themindingcentre.org>

To register, call **8211 0879** (Ratna Lim), or ✉ themindingcentre@gmail.com

Non-religious Relax, de-stress:

Meditate



- ✓ Deep rest
- ✓ Improve sleep quality
- ✓ Increase attention span
- ✓ Get well faster
- ✓ Be happy & age healthily

Beginners' Meditation Course

- Monthly intake
- Small class size (maximum 18)
- Easy guided sessions
- A mental tool best learned early in life
- Affordable fees

Please call Ratna at [8211 0879](tel:82110879) or email: themindingcentre@gmail.com now to register.

You will learn about:

1. The nature of the mind
2. Why & how to meditate
3. Overcoming mental hindrances
4. Focussing the mind
5. Dealing with negative habits
6. Overcoming drowsiness
7. Self-healing
8. Emotional resilience
9. Sleeping well

Interesting meditation facts:

- Based on living Buddhist meditation tradition over 2500 years old
- Meditation is safe & effective if you learn from a qualified & experienced instructor
- Meditation is a mainstream practice in Australia, the USA & the West
- Meditation can heal the mind and body
- Meditation helps increase attention span & productivity
- Meditation keeps the mind healthily active as we age (neuroplasticity)

COURSE INSTRUCTOR: PIYA TAN

- meditation therapist; 62 years old; a monk for 20 years
- has taught meditation for over 30 years
- has taught at the Univ of California @ Berkeley, Defence Science Organization, GMO, SIA, HP, Hitachi, JPMorgan, BP, etc
- mentor and meditation instructor to various executives and individuals
- referrals from doctors, social workers, etc
- now translating and teaching early Indian texts on meditation and psychology.

Wiki Piya: http://en.wikipedia.org/wiki/Piya_Tan

The Minding Centre: Blk 644 #01-68 Bukit Batok Central, Singapore 650644
hp +65 8211 0879, email: themindingcentre@gmail.com (near Bukit Batok MRT / INT)
Please browse: <http://themindingcentre.org> for details and other courses.